Hall Beauty of Holiness and
an Apologie for the Innocents and

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Number

THE Beauty of Magistracy, IN AN Exposition of the 82 *Psalm*,

Where is set forth the *Necessity*, *Vtility*, *Dignity*, *Duty*, and *Mortality* of

MAGISTRATES.

Here many other Texts of Scripture occasionally are cleared, many Quæries and Cases of Conscience about the Magistrates Power, are resolved; many *Anabaptistical* Cavils are Confuted; and many seasonable Observations containing many other Heads of Divinity, are raised.

Together with References to such Authors as clear any Point more fully.

By *Thomas Hall*, B. D. and Pastor of *Kingsnorton*.

With an Additional SERMON *on Verse 6. by* George Swinnock, *M. A. and Pastor of* Rickmersworth.

Exod 22.28. Thou shalt not revile the Gods (or the Judges) nor curse the Ruler of thy people:

2 *Chron.*9.8. Because thy God *loved* Israel to establish them for ever; therefore made he thee King over them to *do Judgement and Justice.*

Qui aliis præsunt, tanto privatis hominibus meliores esse oportet, quanto honoribus & dignitate antecellunt. Panormitan.

Impii sunt & hostes publicæ salutis, qui adversus Magistratus & Ministros pugnant; eaque (quantum in se est) rejiciunt vel extinguunt. Calv. in Isa. 3.

London, Printed by *R. W.* for *Nevil Simmons* Bookseller in *Kederminster*, and are to be sold by *Thomas Johnson* at the Key in *Pauls* Church-yard, 1660.

TO

All the Pious, Prudent, Zealous and Magnanimous Magistrates, Iudges, Iustices, and Gentry, in *England*, *Scotland*, and *Ireland*: Grace and Peace; Preservation here, and Happiness for ever.

My Lords and Gentlemen,

THE *Dedication of this Treatise was intended for the Parliament; but that being Dissolved, it most properly falls to You, who are under God the Pillars of the State. Such is the corruption of the Times we live in, that we are put to dispute every inch of Ground with the Enemies of Truth: Magistracy, Ministry, Sabbaths, Sacraments, Trinity, Scriptures,* &c.

all things are now questioned, nothing believed or practised by many. *Formerly I have vindicated* Baptism, Learning, and the Ministery; *now I am come to a Vindication of the* Magistracy. [a] *Many are the affronts and discouragements which faithfull Magistrates meet with from an ungratefull world, as well as Ministers: you are now cryed down (by those* Levelling Libertines, the fifth Monarch-men) *as Antichristian and Beasts (by those brutish men,* Jude 10.) *as well as we. These are their* [b] *words:* The Beast and false Prophet are the wicked, bloody, Antichristian Magistracy, Ministry and Lawyers. *We are all here shipt together in the same bottom, and must sink or swim together, when these Monsters of* Munster *Reign. One while we are troubled with* Church-Levellers, *and anon with* State-Levellers; *but God hath, and will levell all such as go about to level his Ordinances, and to destroy that Order which he hath set up in the World, as you may see in the Treatise it self.*

The sons of Belial *may as soon pull the Stars out of the Firmament, as totally root up Magistracy and Ministery.* *They are the two great standing Ordinances of God, which must stand so long as the world stands* (Matth. 28. *ult.* 1 Cor. 15. 24. *They are the Pillars of Church and State, they are like the two Pillars in the Porch of* Solomons *Temple, called* Jachin *and* Boaz, i.e. *straitness and strength* (1 Kin. 7. 21.) *These are two special properties of a good Pillar, it must be strait and strong; and when Superiors are such,*

(a) Satan planteth his strongest Batteries against the Royal Forts of Magistracy and Ministery; who ever are spared, *David* and *Peter* shall be sifted, knowing that he gains a double advantage by their miscarriage, *viz.* Example and scandal: by which two wings it will soar higher, and flie much further. *Swinnock.*

(b) V. Standard of the Fifth Monarch-men. p. 20.

Nec Hesperum nec Luciferum formosiorem esse justitiâ dixit Aristoteles. *Non est major thesaurus, non eleemosyna opulentior, non bonum excellentius, non res hominibus utilior (post ipsum verbi Ministerium) quàm. Magistratus suum faciantes officium.* Luther.

such, then are they supporters indeed (Psal. 75. 3. Gal. 2. 9.) *The Hebrews have a saying, that the world is upheld by three things*, viz. *by Justice, Religion and Gratitude; and when these three fail, the world* (*say they*) *decays. But a better then they hath told us, that when the* Judge *and the* Prophet *are taken away, then comes Confusion and Ruine*, Isa. 3. 2, 5. *When* Sampson *would destroy the* Philistims, *he took hold on the two* Pillars, *and brought the house upon their heads*, Judg. 16. 25, 26, 27. *Take away these two Pillars of Magistracy and Ministery, and you destroy both Church and State.*

Necessariæ res sunt in rep. bene munitæ arces, muri, turres & arma; at nihil sunt hæc præsidia præ uno pio Principe, publicæ pacis studioso, Luther.

The Devil bears an inveterate hatred against these; they are the two Butts that he specially shoots at; because by them God doth more especially batter his Kingdom: Where Moses *and* Aaron, *the Word and the Sword go hand in hand together, there* Satans *Kingdom falls like lightning from heaven*, suddenly, universally, and irresistibly. *I have experimentally found a greater Visible Reformation in one year* (*when we had an* * *active, prudent, pious Justice in the Parish*) *then in twenty before, notwithstanding all my preaching and assisting of the Officers.*

Pius & magnanimus Magistratus est verè Gygas, qui conatibus improborum se audet opponere; hic enim non Hectorem, non Achillem, sed ipsum prosternit Satanam. Luther in Psalm 82.

* *Col. Greavis.*

There should therefore be a sweet Harmony and mutual assistance between Magistrates and Ministers, since the one helps to uphold the other, and they are ordained by God for the mutual ayd of each other. The Minister wants the ayd of the Magistrate in Temporals; and the Magistrate wants the Ministers ayd in Spiritual and eternal blessings. The Minister hath need of the

Magistrates sword to defend him against unreasonable men; and the Magistrate hath need of the Ministers ayd to maintain his authority in the consciences of men, (Titus 3.1.) *This made a Learned Magistrate to say,* Were it but for our selves (viz. *for the upholding of Magistracy*) we had need to uphold the Ministery. *Tis State-Policy and Church-Policy so to do; for without Ministers men may live* commodiously, *but not* Piously; *and without Magistrates men may live* Piously, *but not* peaceably and commodiously; *like stones in an Arch these two help to uphold each other. Hence good* Jehoshaphat *joyned* Princes and Levites *together, the better to promote and countenance Religion in the Land,* (2 Chron. 17.8.) *Tis a great mercy to Magistrates when they have good Ministers to assist and instruct them, it makes them prosper as King* Uzziah *did when he had a good* Zachariah, *who had understanding in the Visions of God, to counsel him,* (2 Chron.26.3,4,5,7,8. *Hence tis that* David had his Seers, Asa *his* Azariah, Jehoshaphat *his* Jehu, Hezekiah *his* Esay, Josiah *his* Huldah, *and* Zerobabel *his* Joshua. *These are* (*or at leastwise ought to be*) *the Magistrates best* Friends, *by their praying, preaching and example they help to keep off sin and judgement from a Land: Hence tis that the Prophet* Nathan *is called the* Friend *of* David (1 Kings 4.5.) *and* Jehoshaphat *calls the Levites his* Sons, 2 Chron. 29.11. *and King* Joash *calls* Elisha His Father, *as King* Joram *had done before him* (2 Kings 6.22. & 13.14.) *Such reverence did*

the

the great ones of the World of Old shew to Gods Embassadors. In the late troubles we see how those places that had faithfull Ministers to instruct them, were ready to venture their lives and estates for the publick good; when the ignorant Welch and Irish, and those dark corners of the earth were habitations of cruelty. An untaught people, are always an untoward people. *Let there be no dissention then between us, for we are* Brethren. Si collidimur, frangimur: *if we dash one against another, we destroy one another. Let there be no interfering or incroaching on each others Offices; but let each keep within the bounds of that sphere and station, wherein his God hath set him. Magistracy and Ministery are two distinct Callings, as I have shewed in the Treatise it self.*

And since the discouragements are many which Magistrates meet withall in the faithfull discharge of their duty: I have therefore set before you the Dignity *of your Calling, and shewed how sensible God is of any indignities that are done unto you. Yet lest any should be pufft up with his Honours, the Holy Ghost presently adds the* Mortality *of Magistrates, and tells them, though they be earthly Gods, yet they must die like men; and though they have been Iudges of the World, yet at last they must be judged themselves: and lest any should pretend ignorance of their duty, in this* Psalm, *which I may fitly call, The* Magistrates Directory, *is set forth, 1. Negatively, what Magistrates must not do. 2. Affirmatively, what they ought to do; with many Reasons dis-*

Magistratus est ordinatio Dei Creatoris, *& ad omne genus hominum spectat; sed Ministerium Ecclesiasticum est donum & ordinatio* Christi Mediatoris, *ideoque non propriè & jure ordinario spectat nisi ad illos qui de Ecclesia Christi,* Amef. Medul. l. 2. c. 17. §. 48.

dispersed thorow the Psalm *to quicken them to their duty. So that I do not know a more lively Psalm for this purpose (all things considered) in the whole Book of* Psalms; *so sharp and searching it is, that the bare singing of it at* Westminster, *the Sabbath before the Judges were to Vote concerning Ship-money, brought the man into question that caused it to be sung: and yet the Psalm was composed (as the Learned conceive) that it might be sung either at the Creation of new Magistrates, or else before the old Ones, before they went to the Judgement Seat.*

I have the rather been induced to this work, because I have observed that such as Rulers are, such usually are the people: *if they be erroneous, the people will quickly follow them*, Isa.3.12. O my people, they which lead thee, cause thee to erre. *One sinner (especially in authority) destroys much good*, Eccles.9.18. *One* Rehoboam, Ahab, Jeroboam *falling from God, and setting up Idolatry, will quickly draw all Israel with them*, 1 Kings 12.28,30. 2 Chron. 12.1. *The wicked walk on every side in great numbers and swarms, when the vilest men are exalted*, Psal.12.9. *The more potent the sinner, the more mischief he doth; they have greater power and more able Instruments at hand to promote their projects and wicked designs. The great red Dragon that hath seven heads, and ten horns, and seven Crowns*, i.e. *that hath great Potentates to act for him, draweth the third part of the Stars down, and casteth them to the earth* (Rev. 12.4.) i.e. *Teachers, and such as by Profession did shine like*

Quales in rep. Principes, tales reliquos solere esse cives, dixit Cicero.

Malorum principium sunt mali Principes. Emman. Thesaurus.
Though vertue be more amiable, yet vice is more imitable, especially in a Prince.

Majorum hominum mediocria non sunt peccata. Luther.

like Stars, yet by the Tyrannical persecution of those great Ones were drawn to Idolatry. Great mens lives are poor mens Laws; they are the Looking-glasses by which inferiors oftimes dress themselves. All their Actions are Examples, and their Examples have a kind of compulsive power: Hence Peter *is said to* compell *them whom by his Example he drew to Judaism*, Gal. 2. 24. *What we see, sinks deeper into us then what we hear. On the contrary, when great men are good men, they do much good; if* Asa *and* Hezekiah *be forward in reforming, so are the people,* 2 Chron. 15. 9, 10, 11, 12. & 31. 1. *When certain Embassadors praised the Lacedemonian Souldiers for their good Order, who before were mutinous, one of them ingenuously answered,* Nos iidem sumus ut nuper, sed alius nunc nobis est Dux. We are the same men still, but now we have another General. *This is the very end why God advanceth any to honour, that so they might honour him,* Hest. 4. 14.

Segnius irritant animos demissa per aures, Quam quæ sunt oculis commissa. Horat.

Twas Vespatians *Honour that his greatness became more advantagious to him in the promoting of goodness. To encourage you, know, that if you build Gods House, he will build your houses* (Exod. 1. 20, 21.) *if you advance his name, he'l advance your names; and if you honour him, you shall be honoured by him. We see in all Ages how Reforming Princes have prospered, as* Moses, Joshua, Jehoshaphat, Hezekiah, Asa, 2 *Chron.* 14 2, to 8. *What made* Q. Elizabeth *flourish? Why, she was happy in her Counsellors (by whom she was for the most part ruled) and so grew amiable*

Nec quicquam in te mutavit fortunæ amplitudo, nisi ut prodesse tantundem posses & velles. Plin. *Epist. ad* Vespat.

See Mr. *Woodwards* Chronicle of the Good Kings of *Judah*. *Princeps religionem roborando, ab ea roboratur.* Nazianz.

able to her Friends, and terrible to her Foes: Wisdom is better then strength, or weapons of War, *Eccles.*9.18. Romani cedendo vincunt. *The welfare of a State is preserved, not so much by a multitude of Warriours, as of Wise and Pious Counsellors. Many Souldiers think it needless to* Guard *those who have the long-sword to Guard themselves; but let such know, that he is but sorrily Guarded who hath himself only, and a few fellow-Creatures for his Guardians. If God be against you, what good can your long Sword do you?* Ezek.3.3.26. *Piety and Integrity are the best Guardians.*

'Twas a foul blot upon *Chilperick* a King of *France*, that he was *Titularis non Tutelaris Rex; defuit non præfuit Reip.*

Optimum munimentum est munimento carere.

2. Encourage a Learned, Pious and Laborious Ministry. *To this end improve your Interest for the buying in of Impropriations, that so every Congregation may have an able Pastor; for we see by daily experience that* scandalous means breeds scandalous Ministers. *Tythes are no burden to any but such as esteem the faithful dispensing of the Gospel a burden; but for men to Plow and Sow for such as are truly Impropriators, is a great grievance thorow the Land. How many steal the Goose and stick down a feather? swallow an hundred pound* per annum, *and allow the Minister four pound* per annum? *the blood of souls cryes against such men: and if the blood of* Abels *body cryed so loud against* Cain, *how loud will the blood of so many souls cry against these Sacrilegious* Cainites? *The abolishing also of that Clause in* 31. Henry 8.13. *which exempts many great Livings from paying of Tythes, because they paid none in the*

Times

times of Abbots and Friars, were a very Noble Work, and well beseeming a Parliament; for by this means a great part of many Parishes pay nothing towards the maintenance of the Gospel, and the burden lyes upon a few Tenants and inferior persons, who sometimes pay fifty shillings, whilest the Lord of the Mannor pays not five pence. How many Patrons of Churches are Latrons, robbing their Ministers whom they are bound to defend?

3. *If ever the Lord shall call you to Parliament again, labour to find out some expedient for an* Accommodation *and the reconciling of Gods people amongst themselves. Unity and Unanimity in Gods Worship (which some look upon as a misery) is indeed a great mercy, and is enjoyned by the Apostle as a special duty,* 2 Cor. 13. 11. Be of one mind, *q.d. Though there have been divisions and dissentions amongst you, yet now be Unanimous, and live in Peace together. Tis of greater consequence then many imagine. Division in the Church breeds dissention in the State, and a State divided cannot long stand. The Apostle would never so earnestly have besought, and so strongly adjured Gods people to Unanimity, had it not been a special duty,* Rom. 15. 5. 1 Cor. 2. 20. Philip. 2. 1, 2. *The Authors and Fautors of those sad Divisions and sub-divisions which abound amongst us, have much to answer for before the Lord. Tis easily seen at what door they come in upon us.*

See Motives and Directions for an Accommodation in D. *Boltons* Arraignment of Error, *p.* 340. *ad finem libri.*

See the danger of Divisions, in Mr *Clarks* Tract against Toleration. p. 35. & 40. &c.

The best means that I know to suppress exorbitances in the State, is Parliaments; *and to suppress disorders in the Church, is* Synods. *That Synods are Gods Ordinance, and have been blest with Success from God, is confest by all sober men on all hands; and why an* [a] *Ordinance of Christ should lie so long unpractised I know not? How long shall the Church of God lie as a Field without a Fence, and a Vineyard without a Hedge, so that every wilde Beast breaks in upon it? For want of Discipline, what corruption in manners, and Errors in Doctrine like a Flood have broken in upon us, and there is none to restrain them! for want of it young Ministers begin to degenerate both in their Life and Doctrine, since they finde the reins to lie so loose upon their own necks. The* Presbyterian Government *is that Government which by Covenant we are bound to promote: it being that Government which all the Reformed Churches of Christ do practice;* and the onely Platform of Government which carries a *Jus Divinum* in the forehead of it. *Let those that can, produce a better Platform; that model of our late dissenting Anonymus (I shall not say Anomalous) Brethren hath made the Breach wider then ever; yea,* some that wavered in that point, are now convinced of the weakness and insufficiency of their grounds for that way of Independency. *We have some Government in the State; yet Church-Government and Reformation ought to be preferred before that of the*

(a) V *Cottons* Keys, chap. 5 p. 25. and *Burroughs* Irenicum, ch. 7 p. 43, 44. *Boltons* Arraignment of error p. 266. &c.

See my Comment. on 2 Tim. 3. 8. p. 174, 175. &c.

V. Declaration of the Faith, and Order of the Congregational Churches, 1658.

the State, is proved to my hand by a Learned Pen. The Polititians of the World abuse Rulers when they go about to prepossess them with prejudice against the Kingdom and Discipline of Christ, as if twere destructive to the Civil Government; whereas if they would but look abroad into the world they should find that the Rulers of the world have not more free, faithfull, loyal Subjects then those that are truly Religious, and willing to submit their necks to Christs sweet and easie yoke.

Mr. *Anthony Burgess* his Fast Serm. on *Judg* 6.27. Preacht 1645.

4. Restrain that Spirit of Error and Delusion, which like Wild-fire hath spread over all the land. *Nothing will please some men, but a* boundless Toleration *of all sorts and Sects; no Magistrate nor Minister must controul them, all Government to such ungoverned ones is Tyrannie and persecution. How well this Toleration agrees with our National Covenant, wherein we vowed the extirpation of Heresies, and whatsoever is contrary to sound Doctrine, let the world judge. Twas the great sin of* Julian *the Apostate, that he granted Liberty to Pagans and Hereticks, that by letting such weeds grow, he might the better destroy Gods Harvest. Tis charged as a sin upon the Church of* Thyatira, *that she tolerated* Jezabel *to seduce Christs people,* Rev. 2. 14, 20.

That men should be tolerated to worship the Devil (as tis easie to prove the Quakers do, if we consider the men, the matter, and the manner of their speaking) is very sad.

Against Toleration, see an elaborate Treatise of Mr. *Clerk*, called, *Apples of Gold.*

5. *It were to be wished that some effectual course were taken for the enjoyning of all Governors under a penalty to send in their children and servants, both publickly and privately to be* Catechized. *The gross Ignorance which still abounds in the body of our people is lamentable. Religion*

makes

makes the best children, the best servants, and the best Subjects; as we see in Abrahams *Catechized Family, how promptly doth every one there perform his duty? Tis just with God to suffer Inferiors to rebel against their Superiors, when they suffer them to Rebel against God.*

6. *It were to be wisht that some course might be taken for the better Regulating of* Parishes; *'tis sad to see how unequally they are divided. In many places one Parish comes to another Parish Church-walls, and yet these people belong to another charge, it may be three or four miles off. Parochial Assemblies (if they were made more Uniform and compact) are best both for Pastor and people.*

V. Mr. *Firmin* against Schism, *chap.* 2 *p.* 39. &c.

7. Free-Schools *are very much wanting in many parts of the Nation. Children are the Seminary of the Church; and if the seed be naught, the crop cannot be good.*

Quest. But where is the means to maintain those Schools?

Answ. *Since all is devoured, I know but one way that is left, and that is by the Improvement of Commons and Wast-lands; they might (if wisely managed by Commissioners from Parliament; for the Cormudgeons of the world will never consent to part with a Turff for Christ, if they can help it) be improved to ten times the value that now they are at, to the benefit of the Parishioners, and the advancement of many pious Uses.*

8. *It were to be wisht that all Market Towns that are very populous, and have men fit for Government*

vernment in them, were freely made Corporations; and that Inferior Market Towns had a Justice of Peace, either in them, or planted very near them, that the people might not run seven miles to have a Swearer, Drunkard, or Sabbath-Profaner punisht. This would prevent abundance of sin which is committed in these places, at Markets and Fairs especially, for want of Iustices.

The Lord, the Righteous Judge of all, direct you by his Spirit, preserve you from sin and error, he fasten you as a nail in a sure place, crown your endeavours with success for the setling of Truth and Peace upon firm foundations in this distracted, distressed Church and State; he make all Mountains a Plain before you, that you may be the Repairers of our Breaches, and the raisers of the Foundations for many Generations, that the children unborn (in their Generations) may Rise up, and call you blessed. This is, and shall be the Prayer of

Your devoted Servant in the work of the Lord,

Kingsnorton
Septemb. 10.
1659.

Tho. Hall.

Christian Reader,

MUch might be said, and that deservedly, concerning the beauty of this Exposition of the 82 *Psalm*, called by the worthy Authour, *The Beauty of Magistracy*; it discovering that Ordinance of God, Magistracy, in its genuine Beauty and Lustre. As my many occasions would permit, I have perused several parts thereof, and can assure the Reader, that I find the Exposition solid and judicious, the method clear and perspicuous; the stile ters and clean, yet grave and Theological; the application warm, holy, and proper; the whole learned, gracious, and worthy the eye, love, and practice of a judicious Reader, who hath the encouragement to peruse it, and also that he may do it with profit, the prayers in his perusing it, of

His Servant in our Lords Work,

Febr. 3. 16$\frac{89}{90}$

W. Jenkyn.

To the Right Worſhipfull, and his much honoured Couſin, the Lady LUCY GRANTHAM *of* Ratcliffe *upon* Soare, *in the* County *of* Nottingham, *Grace and Peace.*

Madame:

Enefits (we ſay) are binders, and every Favour received makes the Receiver a Debtor: If this be ſo, I muſt needs acknowledge my ſelf deeply indebted to You for thoſe many reall Favours which from time to time You have ſhewed to me, and to my Sonns that have been Your Chaplains. And, that I may not wholly dye ungratefully, I have ſent you a Scholars Gift, a Paper-preſent, as a Teſtimony of my beſt Reſpects unto Your Ladyſhip, who have been ſo eminent a Friend and Patroneſs to us of the Miniſtry; and that in a time when ſo many hate us, rob us, revile us, without a cauſe. You have been more like a Nurſing-mother than a Friend to many of your neighbouring Miniſters, eſpecially where their means is low: Your Ladyſhips readineſs to contribute to the augmenting of the Maintenance of Miniſters, and ſetting up of Preaching, where there is none; Your reſpectfull Entertainment of the Miniſters of Chriſt weekly at Your houſe; Your bounty in parting with conſiderable Summes towards

the breeding of ingenuous and hopefull Children for the work of the Miniſtry; Your tender reſpect eſpecially to the Orphans of Miniſters; Your late disburſing of a conſiderable Summ at a bare motion of mine towards the breeding of a very hopefull childe, the ſon of a pious and painfull Miniſter, whoſe father is now with God; your great care for their family in Spirituals as well as Temporals; your conſtant Morning and Evening Sacrifice there; and your care to ſee that your Family live Prayers, and live their Sermons, and live up to their Duties: and if any be found to be Drunkards, Fornicatours, Laſcivious, Sabbath-prophaners, &c. You quickly make them know, that thoſe who will not be ſervants to God, ſhall be no ſervants to you; your Religious care in a timely providing of a pious and ingenuous Inſtructor for the fatherleſs and motherleſs Little One, which now lies ſolely upon your hands; as he is *a Samuel by name*, ſo you endeavour to make him *a Samuel indeed*, by inſtructing him betimes in the wayes of God, that ſo he may have a heart to improve that great Eſtate which providence hath caſt upon him, to the glory of that God that gave it; your carefull Obſervation of the Lords-day, not onely in the publick, but in the Intervalls of Divine Worſhip, to keep your Family from ſtraying; you have not onely Repetitions, but alſo Reading of ſome practical Divinity conſtantly on the Lords day to your Family. *Theſe things juſtly praiſe you in the gates*, and though no tongue ſhould praiſe you, yet your works themſelves will do it: *Vertuous actions are the beſt Orateurs, and they ſpeak beſt, who do beſt*; And though your Ladyſhip had rather do good, than hear of it; yet that others (in theſe laſt and worſt times, when the love of ſo many waxeth cold) may be incited to follow your

Samuel Marrow Eſquire.

your Ladyſhips Pious and Charitable Example, I could not but publiſh thoſe things to Gods glory, and your further encouragement in the work of the Lord.

'Twas the Commendation of *Dorcas*, *that ſhe made coates for the poor whileſt ſhe lived* (Acts 9.39.) ſhe did not as moſt do, put it off till death, and then make good wills, after all their evill deeds: but your Ladyſhip in your life-time hath expreſſed your bounty long ſince to the Town of *Nottingham*, in giving them Two Hundred Pounds, as a Stock to be carefully improved for the beſt advantage of their poor: beſides the dayly occaſional gifts to ſuch as are reall Objects of pitty and compaſſion. You have been Eyes to the Blinde, Feet to the Lame; a Father to the Fatherleſſe; a Mother to the Motherleſſe; Theſe you take into your Family, and when you have hatched them up, you part with conſiderable Summs to ſet them forth Apprentiſes; And, which is worthy obſerving, your Ladyſhip hath been a great gainer by all this, God hath bleſſed your Subſtance, and your Store, he hath made your latter end better then your beginning, and hath caſt riches on you in abundance, which you never looked for; and, above all, he hath given you a heart to improve what he hath given you to his praiſe; and to order your affairs with that diſcretion, and good Huſwifery, that thoſe who have farr greater means, yet do not the Tythe of that good which you do; and all becauſe they ſpend that in riotous feaſting, ſuperfluous building, keeping a kennel of Hounds, or ſome other ſinfull and exorbitant courſe, which diſables them, and diſpirits them from Works of Piety and Mercy, Now the good Lord remember you in mercy for all that you have

done for his Houſe, for his Miniſters, and for his people, He recompence all your labour of Love ſeven-fold into your boſome; and when You have ſerved your Generation here, he receive you unto himſelf in glory. This is, and ſhall be the Prayer of

Kings-Norton:

Novemb. 3. 1659.

Your much obliged Kinſman

Tho. Hall.

A

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Errata.

Errata.

PAge 5. line 22. *read* Gods, *not* God. *page* 14. *in Marg. for* Suecan. *read* Snecan. *page* 34. *line* 34. *for* hoc agens, *read* he is *agens.*

The Beauty of Magistracy.

AN EXPOSITION

Of the 82. PSALM,

A Psalm of *Asaph*,

OR

A Psalm for *Asaph*.

VER. 1.

God standeth in the Congregation of the mighty, he judgeth among the Gods.

TO speak any thing in Commendation of the Book of Psalms, were to pour water into the Sea, or to set up a Light to the Sun; tis so fully done already by others, that I shall only refer you to *them, and so pass on.

We read of divers Psalms in the Book of Psalms, which bear the Title of *Asaph*; as *Psal.* 50, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83. The Question is, whether these Psalms were written *By Asaph*, or *For Asaph*, since the Original will bear both. Some conceive that *Asaph* was the Author and Inditer of the Psalm, for *Asaph* was a Seer and a Prophet and made Psalms as well as *David*, as appears, 2 *Chron.*

*V. *Piscators* Preface in his Comment on the Psalms. And Mr. *Roberts* Key to the Bible, before the Psalms.

Psalterium est quædam Cœlestis sphæra, stellis densa micantibus; est Paradisus animarum, poma continens innumera, quibus mens humana suaviter saginata pingueſcit. Cassiodorus.

Duodecim sunt Psalmi qui Asaph *inscribuntur*; à Lap. 13. *saith* Weemse. *Le* Asaph *i. e.* Asaphi *vel* Asapho, *nam Le inservit tum Genitivo, tum Dativo.*

Ψαλμὸς τῷ Ασαφ, *Psalmus ipsi* Asapho, *Sept Versio Arabica.* Montan. Sculte-tus, Piscator.

Tis usual in Scripture to put the Head of a Family for the Family it self, as *Aaron* for his Sons, 1 Chron. 12. 27. *Canticum ipsi* Asaph, *traditum ut decantaretur. Vatabl.* Who were the several Pen-men of the Psalms, you may see in the Exercitations of *Weems, Exercit.* 18. pag 166.

In re tam parvi momenti liberum sit cuiq; judicium.

2 *Chron.* 29. 30. *The Levites praised God with the words of* David *and* Asaph *the Seer*; Yet the best and most Interpreters do conceive that this Psalm was made by *David*, and committed to *Asaph* as chief Singer, or to his Sons who were singers in *Israel*, (1 *Chron.* 25. 2.) to be sung for the use of the Church of God. Hence the *Geneva* Translation renders it, *A Psalm committed to Asaph.* That some of those twelve or thirteen Psalms which bear *Asaph's* Title, yet were *Davids* Psalms, appears by the stile of them, and is almost confest on all hands: whether this eighty second Psalm be one of these, let the Reader judge. But since *David* and *Asaph* were both holy Prophets of God and divinely inspired; and specially since our Saviour himself hath confirmed the Divine Authority of this Psalm, by referring us to it (*John* 10 36.) 'tis needless to enquire which of them wrote it, since we are assured that it is Canonical Scripture.

This Psalm may fitly be called *the Magistrates Psalm, or the Magistrates Directory*; the matter of it is Didactical and Doctrinal, setting forth *the Dignity, Duty*, and *Mortality* of Magistrates and Judges; whom the Psalmist exhorts to a faithfull discharge of their places, by an impartial administration of Justice, in punishing the wicked, and defending the good; and this he backs with many weighty *Arguments.*

The first is drawn from *the Presence of God*: he is said in a more especial manner to be Present and President with these his Vice-gerents and Deputies. *Verse* 1.

2. *From the Dignity of their place and calling*: They represent the Person of God, they bear his Name, and are called his Sons, and therefore they ought more especially *Patrizare*, to resemble their Father in doing Justice and Judgement.

3. In

3. In respect of their *Mortality*; they must die as other men, and come to judgement, and give an account for all that they have done.

4. That his words might have the greater weight he brings in God himself expostulating and reasoning the case with those unjust Judges, for their abuse of that Power which he had given them. *Verse* 2.

5. He exhorts them to a Right performance of their *Duty*, by an impartial dispensing of justice unto all. *Verse* 3, 4.

6. He aggravates their sin by their sottish ignorance and wilfull negligence. They were *Lucifugæ*, haters of the light. Verse 5. *They know not, neither will they understand, yea they walk on in darkness, albeit the very foundations of the earth be moved. q. d.* though all things be in confusion and disorder, and the very Pillars of the State shake under them by reason of their Oppression and Tyranny, Bribery, and Partiality, yet they would not see it to amend it, but made their Lusts their Law to their own confusion.

7. He concludes with Prayer, and by an Apostrophe turns his speech to God, Verse 8. *Arise O God, judge thou the earth. q. d.* O Lord, I see tis in vain to expect justice from these unjust ones; Do thou therefore O thou just Judge of all the world, Arise, and take the matter into thine own hands, execute justice for those that are oppress; for all the Nations of the world are thy proper Possession.

Ver. 1.

God standeth in the Congregation of the mighty, he judgeth among the Gods.

THEY are the words of the Prophet, who like an Herald proclaims the Presence of God amongst the Gods and Judges of the earth. This *Preface* the Prophet makes, the better to excite the Attention of those great ones, whose corruption, licentiousness and pride is such, that they think they may act and speak, they may absolve or condemn at their own bar who please themselves without controul: God doth not see (say they) nor will he take notice of our actings: stay there (saith the Prophet) for he sees you, and stands by you too, though you see not him; *God standeth in the Congregation of the mighty, he judgeth among the Gods.*

In these words we may observe,

1. The Person Ruling, *God.*
2. His Posture, *He stands.*
3. The Place where; *In the Congregation of the mighty.*
4. An Exegesis or illustration of what he had said before, *He judgeth* * *amongst the Gods.*

ἐν ἐγκάτῳ, *in intimo.* Aquila.

1. The Person *Ruling* is God, the supream Ruler of the world, * *Elohim*, the word is Plural, yet the word that answers it is singular; this notes (say some) a Plurality of persons in Unity of Essence. The Holy Ghost begins the Bible with this Plural name of God, joined with a Verb singular, *Gen.* 1. 1. *Elohim Bara, Dii creavit i. e.* the mighty Gods, or all the three Persons in the God-head, created. This is one of the most ancient names of God, and the first that is given him in Scripture, *Gen.* 1. 1. & 1. 26. & 3. 1. & 19. 24. The word is very significant and notes unto us, that as God is the Creator, Governour

* *Eloah* is the singular Number.

See this Point fully cleared in those elaborate Annotations of Mr. *Ley* on *Gen.* 1. 1.

Verbum singulare simplicissimam Dei essentiam; nomen autem plurale designat tres personas. Bucan. loc. 1. pag. 7. ubi plura. *Consule à Lapide in* Gen. 1. 1.

nour and Upholder of the world; so he is also the Judge and Punisher of such as do evil, and the rewarder of such as do well.

2. Here is his Posture, *He standeth*, he doth not sit; standing is a posture of Observation; he standeth to look up, in and down (as it were) that he may see and hear what every one doth and sayes; he is alwayes present and President amongst the Rulers of the world. 1. Teaching and Directing them what they should do; 2. Observing their wayes, to see what matters pass and how they pass. 3. Keeping watch and ward for their defence whilest they rule for him and his. So much the* Participle of the Present Tense implies, it notes a continued Act, signifying that God is present at all the Assizes, Sessions, and Sittings of Magistrates. The same word is used, *Isa.* 3. 13. the Lord standeth up (or is standing up) to plead, yea he standeth up to Judge the people.

Stat in omni concessu judicum ut ipsorum Dominus, & judiciorum author. Tremel.

* *Nitsab, stans*; i.e. *commoratur ibi.* Cald. Paraph. V. Schools Guard. Rule 56. *Participia hæc extensa sunt (ut loquuntur Scholastici) ideoq; actus continuos denotant, ut* Micah 7. 18, *Deus est condonans iniquitatem, Christus est ὁ αἴρων tollens (i.e.) ille qui semper tollit peccata mundi.*

3. Here is the place where he stands. *Tis in the Congregation of the mighty.* Some read it thus, God standeth in the Assembly of God; had they said in the Assembly of God, the Original would bear it, for the word is *El*, not *Elohim*; and therefore is rendred by the Learned, In the Assembly of God. Both Translations are right for sense, but the words in the Letter run thus; *God standeth in the Congregation of God. q.d.* God standeth in his own Assembly *i.e.* he is present in the Assembly of those Judges who are constituted and ordained by him to execute Justice and Judgement for his people. God delights not in Tumultuary routs, or seditious heaps, where there is no Law, no Rule, no Order; but he being the God of Order, delights to dwell amongst his people who delight in Order; and especially amongst the Rulers of his people, who are deputed by him to Rule in Righteousness.

In Cœtu Dei fortis. Hieron. Calvin. Tremel. i.e. *in medio judicum quibus Deus præest, ideoq; eorum cœtus cœtus Dei hic appellatur.* Mus.

El *est nomen Dei quo significatur Deum esse suâ essentiâ fortissimum, immo ipsam fortitudinem, à quo omnis fortitudo emanat.* Polanus.

He judgeth (as he will judge) *amongst the Gods.*

Gnedah, *Cœtus, conventus, Congregatio; significat ordinatam Congregationem qualis est populi qui regitur justis legibus.* Moller. *Utcunq; refulgeat Dei gloria in singulis mundi partibus, præcipuum tamen lumen hac in parte emittit; dum legitima gubernatio inter mortales viget.* Calv.

These words are Exegetical and help to illustrate what he had said before. God standeth in the Congregation of God. Whats that? Why he judgeth as Supream amongst the Judges of the world; he stands not as a Cypher, or a bare Spectator, but he himself makes one amongst them.

Ishpot. *judicabit.* Heb. i. e. *Sicut ab initio judicavit, ita & nunc judicat, & semper judicabit.*

1. He judgeth *Actively* amongst them, we look upon men and think the judgement is theirs, but tis God that exerciseth judgement amongst them; he knows the Causes, directs the Judges, and executes the Sentence. Judges are but Deputies under God; the work of judging *properly and principally* belongs unto him, and therefore he is said, not only to be amongst them, but in the very * midst of them, to let them know that none of their consultations or actings are hid from him.

Shaphat, *judicavit, punivit, animadvertit, vindicavit, bonos defendendo, & malos puniendo.* Leigh.

*Kereb, *medium, significat quicquid est propinquissimum & intimum.* Gen. 48. 16. Psal. 5. 9. & 49. 11. Pagnin.

2. *Passively*, he is so in the midst of these earthly Gods, that if they do unjustly, he'l execute Justice on them, and judge the Judges of the world; for though they be great, yet there is a greater then they, to whom they must shortly give an account.

Elohim *judicat*, Elohim i. e. *summus & cœlestis*; Elohim *judicat inferiores & terrestres* Elohim, *quibus divinam suam potestatem regendi & judicandi communicavit.* à Lapide. *Regum timendorum in proprios greges; Reges in ipsos imperium est Jovis.* Seneca Tragœd.

Quest. *Some may demand Who are meant by* Gods *here?*

Answ. By Gods here is meant Judges and Magistrates (as our Saviour interprets it, *John* 10. 34. who are Gods Lieutenants and Vice-gerents, appointed in his stead to administer Justice to his people.

This Title in Scripture is taken 3. wayes.
1. Primarily and Properly.
2. Secundarily and Metaphorically.
3. Catachrestically and Abusively.

1. This

1. This Title of God (*Elohim*) is given *Primarily, Properly and most Truly* to God, who is the Creator and Governour of the world, and in this sence there is but one God. (1 *Cor.* 8. 6.) and besides him there is no Lord, *Isa.* 44. 6. & 45, 22.

2. *Metaphorically and Allusively*, and so there are Gods many, 1 *Cor.* 8. 5. Thus the holy *Angels* are called *Elohim*, Gods. (2 *Sam.* 28. 13. *Zach.* 12. 8. *Psal.* 8. 5. thou hast made him little lower then *Elohim*, which the Apostle calls Angels, *Heb.* 2. 6. & 27. So *Psal.* 97. 7. Worship him all ye Gods, *i. e.* all ye Angels of God. Now they are called Gods because of all creatures they are the most excellent, and the faireſt representations of his Majesty, Wisdom, and Power, being alwayes ready to do his will in defending the Godly, and Punishing the Ungodly.

Some read the Text thus, God standeth in the Congregation of Angels: this is a truth, but not from this Text; for the Context clearly confutes it. *ver.* 2. How long will ye judge *Unjustly*? So that tis plain he speaks not of Angels who are perfect, but of men who may and do err and act unjustly.

2. The Title is applied to *Magistrates and Judges*, *Exod.* 21. 6. & 22. 28. *Deut.* 19. 7. *Psal.* 82. 6. & 138. 1. And least any should think that this is an Old Testament Title only, we find Christ himself making mention of it in the new, *John* 10. 34, 35. Neither is the Title given only to one or two, but it is given generally to all Magistrates, be they good or bad. *Ver.* 6. I have said ye are Gods, *i. e.* ye are all Gods and Sons of the most High; not by Regeneration and Adoption; but in respect of your Profession and the Office which you bear.

Gubernatio est divina quædam virtus, idcóq; vocat. Deus Magistratus omnes, Deos, non propter creationem sed propter administrationem quæ est solius Dei: Qui igitur est in regimine, est quasi incarnatus Deus. Luther.

Now they are called *Gods*, 1. Not *Essentially* or by Nature, for we see they die as other men, but by *Participation*, Representation and Office; because they do in a sort participate of Gods Dignity, Authority and Power; as Stars borrow their light from

Dii dicuntur Partitipativè, nuncupativè & Analogicè, non essentialiter & naturâ.

from the Sun, so do Rulers their power from God. He hath set them in his place, and therefore he gives them his Title, because they are Deputies under him to execute justice in the world. There is Θεῖον τι, a sparkle of divine Majesty appearing in Magistracy, yea God hath engraven a special note of his own glory and Image on them. So that by Analogy they may well be called Gods, as resembling God, in having the Power of life and death in their hand; hence the Apostle puts an Emphasis on this, That they are the *Ministers of God*, and rule for him, *Rom.* 13.4.

Dii vocantur homines admiratione digni, præsertim qui aliis præsunt, ideoq; Metaphoricῶs propter communicatam à Deo potentiam atq; officium aliis opem ferendi, eosq; defendendi, sustentandi, fovendi, mundum, regna urbesq; regendi. Polanus. *Humani Joves.* Plautus.

2. This Title is given them, because God is pleased to bestow many excellent and Divine Gifts of the spirit on them; hence tis that *Moses* is called *Pharaohs* God, (*Exod.* 7. 1.) because God had given him power to speak unto *Pharaoh* in his name, and to execute Vengeance on him. Though all Magistrates are not Regenerate, yet they may have many excellent, Heroick, Moral Virtues and common gifts of the Spirit, as Justice, Prudence, Patience, Temperance, Fortitude, Liberality, *&c.* to fit them for Government, *Numb.* 6. 11. 17. 1 *Sam.* 10.6,9,10. & 16. 13, 14. *Acts* 14. 11.

3. By *Deputation* from God whose Lieutenants they are, and to whom they must give an account for the male administration of their office. They derive their power from him as his Delegates by Commission, and so bear his Title.

Μεταφορικῶς & nomine tenus.

3. The Title is used *Catechrestically and Abusively*, and so is attributed 1. To *Idols*, *Gen.* 31. 32. & 35. 2. *Exod.* 12. 12. *Judg.* 17. 5. 1 *Cor.* 8. 5. because Idolaters give divine worship to them, though by nature they are no Gods (*Gal.* 4. 8.) and therefore the Apostle calls them *Nothing*, 1 Cor. 8. 4. *an Idol is nothing*; though *Materially* 'tis Wood and Stone, yet *formally* 'tis nothing, *i.e.* tis not that which the Idolater conceives it is, 'tis not God, and there-

is

is no holiness in it; though κατὰ δόξαν in the conceit and corrupt imagination of the Idolater 'tis a God, yet κατ' ἀλήθειαν and in truth tis nothing.

Diabolus non est simpliciter Deus, sed illis est Deus qui illum anteponunt Christo. Erasmus.

2. To the *Devil*; he is called *the God of this world*: (2 *Cor.* 4.4.) because the wicked of the world obey the Devils will before Gods will, and delight to do his works, (*John* 8,44.) and so make him their God, he Rules in them, and they readily obey him as their God.

Diabolus dicitur Deus respectu hominum, tum ratione perversæ opinionis, tum ratione vitiosæ & inordinatæ subjectionis. Gerhard.

3. Any thing that a man adores or esteems more then God, that is his God. Thus some men make *Mammon* and Riches their God, *Job* 32.24. others make their Belly their God, (*Phil.* 3.19. *Rom.* 16.18.) they are slaves to their Epicurean pleasures and lusts, serving them in stead of God.

Amor tuus Deus tuus; illud est cuiq; Deus quod maximè colit, cuiq; totus servit, & sese suaq; omnia impendit.

Observations.

1. *Tis requisite sometimes to Preface before We speak:* especially when the matter is weighty, 'tis good to quicken attention by some serious, grave, Agumentative and nervous Preface. The Psalmist doth so here, *ver.* 1. there are almost as many Arguments as there are words in the verse, proclaiming the Majesty, Omniscience and all seeing eye of God; the better to prepare us for that which followeth in the Psalm, wherein are matters of the greatest moment. Thus when the Lord publisht the Ten Commandments, the better to prepare us for the hearing and obeying of them, he sets a short, but pithy Preface before them. (Exod. 20. 2.) *I am the Lord thy God which brought thee out of the Land of* Egypt, *out of the house of bondage.* Every word hath its weight. 1. *I am Jehovah* by whom you live, move and have your being. 2. Thy God by Creation and by Covenant. 3. That brought *Israel* out of Egyptian bondage, and have delivered thee from a far viler slavery and bondage, even from the slavery of sin and Satan, from the Curse of the Law, the guilt of sin, from Death, Hell and

Quot verba, tot argumenta; quot dictiones, tot stimuli.

Wrath to come. So Christ himself set a Preface before *the Lords Prayer*, the better to prepare our hearts for the duty, according to that of *Solomon Eccles.* 5. 2.

Observation 2.

That there is a Trinity of Persons in the Unity of Essence. The Persons or Subsistences are three, yet the Divine Essence is but one, being equally communicated to all; hence these three are said to be one. 1 *John* 5. 7. *Mat.* 28 19. 1 *Cor.* 12. 4, 5, 6, 11. & 2. 13. 13.

V. Rivet in *Gen.* 1. 1. p. 5, 6.

Now let all the world dispute and wrangle their hearts out; yet these three or four Texts (if there were no more) are sufficient to settle any gratious soul in the truth of this point.

As for those *Photinian*, *Arrian*, *Antitrinitarian*, *Socinian Heretick*s, which are of late so rife amongst us, who list may see them fully and learnedly confuted in Dr. *Owens* Treatise against Blasphemous *Biddle. Chap.* 7. *pag.* 138. Dr. *Cheynell* in defence of the Trinity. D. *Arnoldus contra Socin. cap.* 1. *q.* 32. *pag.* 136. D. *Prideaux Lect.* 17. *pag.* 261. *fol.* Mr. *Nortons Orthodox Evangelist*, *Chap.* 2. & 21.

Observation 3.

Our God is the most mighty and powerfull God. He is not only *El*, strong, but *Elohim*, Almighties or All-powers. All the weight and power that is in the Creature, 'tis in him Originally, Operatively, Eminently. His Power is like himself infinite and Unspeakable, beyond the Tongues expression, or the hearts imagination. This may comfort us in adversity, God is able to raise us and deliver us, *Psal.* 34. 19. Though our enemies be great, yet our comfort is that there is a greater then they. *Job* 32. 14. *Eccles.* 5. 8. *Ephes.* 6. 9. though we be weak,

Elohim *est unum è nominibus Dei, à potentia, robore & fortitudine Dei; Deus enim omnia potest.* Ravanel. See more, *Hieroms Ser.* on *Exod.* 34. 6. on the word, *El*, Strong.

yet

yet our Redeemer is strong, *Jer.* 50. 33, 34. this upheld those three Caldean Worthies, *The God whom we serve is able to deliver us*, *Dan.* 3.16,17. God is not only faithfull, but Almighty and powerfull to fulfill all his promises to his people. 2. It must keep us *Humble* in Prosperity; for as God hath power to give, so he hath power to take all from us if we abuse it to his dishonour. *Hosea* 2. 8. to 13. In his hand is our Life, Health, Wealth and all that we possess. Whom will we fear, if we fear not him?

Observation 4.

Magistraees must not desire to be solitary and Independent. As Affectation of Independency is an error in the Church, so also in the State; hence the Lord tells us here of a Senate and Assembly of Judges. God hath not committed this power to one Magistrate, for that would be a burden too heavy even for a *Moses* alone, *Deut.* 1. 19. But which is a great mercy, tis committed to many. One man (we say) is no man. Woe to him that is alone and hath none to counsell him. That which ruined *Julius Cæsar*, was self-conceitedness and refusing to consult with the Senate. What a sad condition would Nations soon be in if they were subject to the Will, Lust, and Tyranny of one single man? Tis in the multitude of Counsellors that there is safety. *Prov.* 11.14. Hence *Moses* appointed many Judges over the people, *Exod.* 18.21,22. *Num.* 6.11,16,17. and we read of a Senate of seventy Elders and Senators which were appointed by God himself to rule the people, and he ordered Appeals from inferiour Courts, to which all cases of difficulty were referred both in Eccleasiastical and Civil affairs. *Deut.* 17, 8, 9, 10, 11. 2 *Chron.* 19. 8. to 11. Appeals are *de jure naturæ*, they are founded in nature; even Reason tells us that 'tis unfit that any man should be a Judge, witness and accuser in his own cause; no wise

Julius Cæsar *Nec in dictaturâ, nec in consulatu consilio Senatus usus est, unde se & Remp. perdidit. Idem fecit* Nero *qui Senatum capitaliter odirat.* Suetom.

Ne unus duntaxat judex ac forum sit, qui statim de quovis negotio ferat ultimam sententiam; à qua provocare non liceat; sed in unaquaq; Rep. plures judiciorum gradus esse oportet, ut sit locus provocationi. Plato de Legibus. lib. 6.

wise or sober man will desire such Independency; Solitary Birds are usually Birds of prey; but Sheep, Bees, and Doves which are Congregative creatures, are most harmless and innocent.

Observation 5.

Magistracy is Gods Ordinance. Tis no humane device or Politick invention to keep men in awe; but its Original is from heaven; 'tis a Plant of Gods own Planting, which shall never be rooted up so long as the world endures, maugre the malice of all fanatick seditious *Levellers* whatsoever. Indeed when Christ comes to judgement at the end of the world, then and not till then he will put down all Rule and all Authority and Power; for in Heaven there will be no need of them, 1 *Cor.* 15. 24. God is the Author, Approver and Defender of Magistracy, from him they have their Mission and Commission; all that rule and reign, are either *Missi*, or *Permissi*: either sent by him (1 *Pet.* 2. 14.) or suffered by him. Usurpers by *Permission* and lawfull Governors by *Commission* from him; the one by his Providence and some kind of approbation, the other by his Ordinance and appointment; for there is no Power but 'tis of God; the Power is his, however men come by it, or however they abuse it; though many have not only acquired it by wicked means, but administred it in a wicked manner: yet still the Magistrates Authority not only *Abstractly* considered in it self, but *Concretly* in the person administring it is of God, *Dan.* 2. 21. & 4. 32 *John* 9. 11. *Rom.* 13. 1. *the powers that are, they are of God*; whether the persons be good or bad, yet the Office is from him, and that not only *Permissivè*, *Ordinativè*, *Directivè*; for so sin, sickness, are of God by way of permission, ordering and directing; but Magistracy is of God *approbativè & mandativè* by way of approbation and command. They bear his name, they

Permissio notat aliquod indultum, ordinatio verò mandatum; 2. Permissio est eorum quæ displicent & improbantur; ordinatio verò est eorum quæ cum voluntate & approbatione fiunt. Baldwin. Oc.

they wear his Livery, they are imployed in his work, he takes their account and rewards them. Hence 'tis that in the Text their Assembly is called Gods Assembly; and their Throne Gods Throne. (1 *Chron.* 29. 23.) and their judgement Gods Judgement, (*Deut.* 1. 17. 2 *Chron.* 19. 6. *The Judgement is Gods, i. e.* 'tis *of* God and *for* God; 'tis of God in respect of Ordination, and for God in respect of Administration. Hence the Apostle calls the Magistrate three times together in expres terms, *The Minister of God*, to defend the good, and punish the bad (*Rom.* 13. 4, 5, 6.) This he could not be, had he not his Power and Authority from God. This made the Psalmist to counsel Kings and Judges not to cast away their office, but to submit to Christ and serve him in their places of Dignity, (*Psal.* 2. 10.) he doth not condemn them for being Kings and Rulers, nor doth he bid them leave their places, but he minds them of their duties; and yet it appears that this Psalm was penned for Gospel-times, when Christ should have the Heathen for his Inheritance, and the utmost parts of the earth for his possession: So that the Regulating of Magistracy being here enjoyned, the establishing hereof is also plainly implyed.

Magistracy is very antient. Murderers and Adulterers were to die by Law long ago, *Gen.* 9. 6. & 38. 24. and we read of Magistrates all along, as *Joseph*, *Moses*, *Joshua*, The Judges, the seventy Elders, *Eli*, *Samuel*, *David*, *Solomon*, *Josiah*, *Jehosaphat*, *Hezekiah*, *&c.* these Godly men would never have born Rule if they had ever conceived that the Office had been sinfull. And least any should Object that these are Old Testament Examples, we read also in the New Testament of a *Noble man* or * Viceroy that believed, (*John* 4. 46. 50.) and *Joseph of Arimathea* a Senator and honourable Conncellor, *Mark* 15. 43. and of a *Deputy*, *Proconsul*, or *Proprætor*

* Τὸς βασιλικὸς, regius quidam, Beza.

that was converted to the faith, *Acts* 13. 7. 12. and *Cornelius* a Centurion, *Acts* 10. 1, 2. yet did they not leave their Office. The *Eunuch* that was Treasurer to the Queen of *Candace*, when he became a Christian, yet we do not read that he left his place, *Acts* 8. 38. *Erastus* the Chamberlain of *Corinth*, did not, because he was a Christian, cast off his government, *Rom.* 16. 23. So *Constantine*, *Theodosius* and other good men, kept their Magistracy still, which they would not have done, had it been unlawfull.

V. *Plura apud* Suecanum *de Magistratu, Pars quinta. p.* 594.

2. In Scripture we find Rules for Rulers (*Exod.* 18. 21. *Deut.* 1. 16, 17. & 25. 1. *Psal.* 2. 10. *Rom.* 13. 3, 4.) Now these would be in vain if there were no Rulers to observe them.

3. God oft sends men to the Magistrate for help in their distress, *Exod.* 22. 9. *Deut.* 17. 8. This God would not do if the Office were unlawfull.

Object. *These are Old Testament proofs. Answ.* Christ sends us to the Magistrate in the New, *Mat.* 5. 25. *Luke* 12. 58. *Paul* when in danger of his life, appeals to the Magistrate, which he would not have done, had it been a sin.

4. We are commanded to *Pray* for Magistrates (*Gen.* 20. 17. & 47. 10. *Jer.* 29. 7. 1 *Tim.* 2. 2.) but if their Office were evil, we should rather pray against them; now we are to pray for nothing but what is good and pleasing unto God.

5. Christ who is the eternal Wisdom of his Father, tells us that *'tis by him that Kings reign and Princes decree justice, yea Nobles and all Judges of the earth*, Prov. 8. 15, 16. Not only Superiour, but also Inferiour Rules are appointed by Christ; he sets up not only Kings, but Princes and Nobles also; from him they have their Ordination, Conservation and Qualifications; 'tis he that gifts them with wisdom to make good and just Laws for the benefit and peace of their people. Tis he that pulls down one and

and sets up another in the Throne, and none may say unto him, What dost thou? *Job* 9.12. & 12. 18. & 34. 24.

6. The Lord commands Subjects to obey Magistrates and give Honour, and pay Tribute to them; this certainly implies (by the Rule of Relatives) that there must be Magistrates to whom this Honour and Tribute is due: And if every soul must be subject to the Higher Powers, then there must be Higher Powers; to which men must be subject. This enjoyning the duty of the Subject, doth establish the authority of the Magistrate; for they are Correlatives and Individuals.

7. That awe and dread which is in the hearts of men toward Magistracy, argues that there is much of God in it. To see so many thousands of men of contrary dispositions, and perverse tempers, yet to live peaceably together under the Government of one man, shews plainly that the hand of God is here.

See 8. Arguments more to prove the lawfulness of the Civil Magistrate, in Dr. *Featly* against the Anabaptist. *Article 6. p.* 153, 154.

Object. *But some may* Object, *that if God be the Author of Magistracy, how is it said* (*Hosea* 8. 4.) They set up Kings, but not by me; they made Princes, and I knew it not.

Answ. The Answer is easie, They set up Kings by Gods permission, but not by his Approbation. I knew it not (saith God) *viz.* so as to approve of it. 'Tis true, I let them go on in their own way, but I neither did, nor will take cognizance of what they do so as to bless them in it. Many a man Rules by Providence, not by promise. So then God doth not here disclaim the Ordinance of Magistracy, but the manner of chusing him, *viz.* in a mutiny, and without any respect to Gods will. Thus *Jeroboam* (of whom 'tis conceived the Prophet *Hosea* speaks) was chosen King by God, 1 *Kings* 11. 31. 35. 37. & 12. 15. 24. but the seditious and disorderly manner of chusing him is attributed to the people.

Multa dicuntur non esse a Deo i.e. *eo jubente vel approbante, quæ tamen non sunt sine Deo permittente & permittere volente.* Rivet.

Use.

Use.

IS Magistracy Gods Ordinance? This then first of all shews the vileness of *Papists* who exalt the Pope above the Civil Magistrate, and give him power over Princes, even to Deposition if they please not him. These must hold his bason, bring in his meat, hold his stirrop, lead his Horse, yea be his Horses (I might say his Asses) to carry him on their shoulders; and yet you must think he is still *Servus Servorum*, or rather *Diabolus Diabolorum*, the Devil in his *Pontificalibus*. He takes upon him to transfer Kingdoms, to excommunicate Kings, to depose one, and set up another in his stead, and to loose subjects from their Oath of Allegiance and Fidelity. They look upon Princes as meer Laicks and Seculars; yea, * *Bellarmine* sticks not to call them *Mundanos & Profanos homines*, prophane men, preferring the Pope and his Shavelings before them. The Magistrate must not Reform the Church, suppress errors, call Synods, nor intermeddle with Religion. He may indeed defend it, but he must not * Judge of it, saith *Bellarmine*. Besides, he exempts his Clergy from the Civil yoke, when *Aaron* the High Priest was obedient to *Moses* the Magistrate, *Exod.* 4. 15. & 32. 21. and Christ himself paid Tribute to *Cæsar*, and yielded obedience to him in Civil things; besides, the Injunction is universal, Rom. 13. 1. *Let every soul be subject to the higher powers*; *i. e.* every man, even all that have rational souls must obey. And 'tis worth observing, that the more holy any have been, the more respectfull they have been to Magistrates, as we see in *Joseph*, *Nehemiah*, *David*, *Jeremy*, *Daniel*, Christ himself, *Mat.* 17. 27. *John* 19. 11. Paul, *Acts* 23. 5. 1 *Tim.* 2. 1, 2. yea and *Peter* himself, 1 *Pet.* 2. 13. Tis true, the Papists do not in *words* deny the Office of the Civil Magistrate

Papa regibus tanquam suis vassallis suæq; potestati subjectis imperat, ut etiam possit eos instituere & destituere. August. de Ancona de Eccles. Potest. q46.

* V. *Bell rm. de exempt. Cler. cap.* 2. *Primum locum tenent Episcopi, & præcipuè Pontifex M Secundum Tresbyteri, tertium Diaconi aliiq; Ministri Ecclesiastici; ultimum Laici, inter quos etiam reges & Principes numerantur.* Bellarm. de Laicis lib. cap. 3. 17.

* See this confuted in *Gerhard de Magistrat. Tom.* 6. *p.* 305. *Rivet. in Exod. p.* 1038.

Si quis tentat excipere, conatur decipere; si omnis, quis vos excepit ab universitate? Bernard.

Magistrate (as some fanaticks do) Yet in their *works* they do very much abuse and abase him; by their distinctions of Spiritual and Secular, as if none were holy and had the spirit of God but the Clergy, when the Scripture calls all believers spiritual, 1 *Cor.* 2. 15. *Gal.* 6. 1. besides their setting the Clergy above them, their exempting them from Civil Tributes and Taxes, their * Sanctuaries to preserve murderers from the sword of Justice, together with their doctrine and practice of King-killing, doth abundantly prove that Popery is no friend to Magistracy; and that the Pope is Antichrist, that man of sin, who exalts himself above all that is called God, and carries himself as God, 2 *Thes.* 2. 3, 4.

* Against Sanctuaries, see *Pet. Martyr contra Asyla, Loc. Commun. Classis* 4. *cap.* 15. *Sect.* 33. *& Gerhard. de Magistrat. p* 336.

[If any would see more against these, let him peruse *Paræus in Rom.* 13. 1. *Dub.* 1. *Gerhard. loc. com. de Magistrat. Tom.* 6. *p.* 458. *&* 475. *Moulin. de Monarchia contra Bellarm. una cum Abboto & Mortono. Willets Synops. Controvers.* 7. *pag.* 361. D. *Downam de Antichrist. lib.* 4. *cap.* 23. *p.* 246. *Watsons Quodlibets p.* 119. 283, &c. *Rutherfords Due Right of Presbytery. Part.* 2. *Chap.* 6. *Sect.* 5. *p.* 449. *and* 352. Mr. *Reb. Boltons Assize Ser. on Prov.* 29. 2. *pag.* 14. *to* 32.

2. This cuts down on the other hand the *Donatists*, the Marcionites, the Manichees, who denied the authority of Magistrates, together with the *Anabaptists*, Socinians, * Millenaries and Fifth Monarchy-Men, who look and long for the abolishing of all Magistracy, that Christ alone might reign amongst the Saints for a thousand yeers. The better an Ordinance, the more are its enemies; and though some of these in words may speak honourably of Magistracy, confessing that God ordained it in the Old Testament, and that 'its usefull now to keep men in order, and therefore we ought to pay Tribute to them: Yet what they build with one hand, they presently pull down with the other, affirming that Magistracy

Anabaptistarum error Donatistarum hæreseos rivulus fuit. Danæus.

* *Novi Chiliastæ expectant seculum aliquod novissimum, quod vocant Spiritus Sancti, in quo Magistratum omnem sperant abolitum iri, & sublatis impiis Christum in his terris visibilem interpios regnaturum, per mille annorum decursum.* Gerhard.

is an Office displeasing unto God, and unlawfull for any Christian to bear; they would have a parity and equality amongst Christians, they would have no Superiours, nor Inferiours, but all fellow-creatures well met; as that house is like to be well governed where all are Governours, so that State is like to be well Ruled where all are Rulers. As that body is a Monster which is all Head, so is that which hath no Head. Where all govern there is no Government, and where all are Head there is Order.

These cry down the Coercive punishing power of the Magistrate, and so make him a Mawkin or man of straw, or like a Wooden Head and Golden *Neptune* fixed on the stern only for a shew, but not at all concerned in the steering of the Ship.

2. They cry down all swearing before the Magistrate.

3. They cry down all going to Law before him.

4. They cry down all going to War under him.

5. So long as Magistrates please them, they will extoll them (as the Arminians did in *Germany*) but let Rulers once restrain them in their wicked practices, and then they load them which reproachful Titles, as *Tyrants*, *Persecutors*, *the Powers of darkness*, *incroachers upon peoples liberties*, *the Antichristian Beast*, *t'Will never be peace till it be down*, yea and they rise against them as the *Anabaptists in *Germany* did against their Princes. These Anarchical ones are men of loose lives, and this brings them to loose opinions, 2 *Pet.* 2. 10. These lawless ones cannot endure that any should be Lords over them, *Psal.* 12. 4. They vote down Laws, Magistracy, and Ministry, that they may the more freely enjoy their lusts. These are those Dreamers that despise *Government*, 2 *Pet.* 2. 10. and speak evil of *Dignities*, *Jude* 8, 9, 10. 'Tis not the Person so much as the Office it self that displeaseth these Libertines. These overthrow foundations (*Psal.* 11. 3.) and do what in

V. The seditious Standard of the fifth Monarch-men.

V. *Sleidans Commentar. lib.* 10.

Seductores isti non Dominos sed Dominatum & ipsum munus à Deo constitutum convitiis incessunt. Sibelius in Judam.

V. Mr. *Jenkyn on* Jude 8. *p.* 301, 302. *folio.*

in them lies to ruine States and Kingdoms. No Common-wealth can long subsist without Government, *Prov.* 11. 14. Where there is no Pilot, the Ship miscarrieth: and where there is no counsell, the people fall; even the wiser sort of Heathens have extolled Government and Order as an excellent and divine thing; So that these *Bruits* sin even against natural light. There is a great necessity of Order and Government for the Preservation of humane Societies. And no man fitter to Govern (all things considered) then a Christian; he that hath the knowledge and fear of God before his eyes, is fitter to govern the people of God then he that wants it.

ubi non est gubernator, corruit populus. Vulg.

Θεὸν ἀρχόντων ἀδύνατον ἔθ πόλιν. *Aristot. Polit. l. 4. c. 4.*

Ordo quid aliud est quàm series quædam superiorum & inferiorum?

Woe then to those Seditious *Quakers* and prophane Libertines of our time, the vilest generation of * Railers and Revilers of Magistracy and Ministry that ever the Sun beheld. They pretend to extraordinary sanctity, when they have not ordinary manners nor common civility. If ever there were despisers of Dignity and Dominion, these are they. In their words and gestures what Impudence, insolence and irreverence do they shew? These in Gods Dictionary are called *Blasphemers*, 2 Pet. 2. 10. *blaspheming Dignities*, i. e. they make it their work and Trade to go up and down libelling, muttering and murmuring against those in authority. If God spirit calls Rulers *Gods*, we may easily guess what spirit leads those that call them Devils. 'Tis dangerous to speak against any of Gods servants, and specially against his servant *Moses*, *Numb.* 12. 8. Reviling of Judges is expresly forbidden, *Exod.* 22. 28. and therefore *Paul* takes up himself with an I wist not Brethren that he was the High Priest, *Acts* 23. 5. And if the Angel would not revile the Devil, much less may we revile Magistrates, *Jude* 8, 9. Twas a good saying of *Memnon* (a commander under the King of *Persia*) when he

See Mr. *Baxters* sheet against the Quakers. *p.* 4.

Βλασφημοῦντες, *blasphemantes eos.*

As *Caligula* was composed of Impudency, so are these of turbulency. *Se nihil magis in natura sua laudare ac probare dixit* Caligula, *quam* ἀδιατρεψίαν, i. e. *impudentiam* Sueton.

had hired a Souldier to fight against *Alexander*, the man began to revile *Alexander*; friend (said *Memnon*) I hired you to fight against *Alexander*, and not to rail on him. These like Beasts bite the hand that feeds them, and crop the Tree that shelters them. They cannot escape the Revenging hand of God. *Miriam* for speaking against *Moses* became a Leper, *Numb.* 12. 10. *Corah* and his company that rose against *Moses*, the earth devoured them alive, *Numb.* 16. Rebellious *Absolom* was hanged in an Oak, and perfidious *Achitophel* hangs himself. The end of *Shimei* and *Sheba* was miserable; and *Zimri* had no peace that slew his Master. The opposers of lawfull Magistracy shall find their calamities to arise suddenly, *Prov.* 24. 22. he that breaketh this hedge, a Serpent shall bite him,* *Eccles.* 10. 8. As God is the Author, so he is the Lover, Preserver and Vindicator of his own Ordinance, and he will not suffer the Violators of Government to escape unpunisht, as we see by the experience of so many thousand yeers; how many have still been heaving at it, and yet this Rock abides! they thought to have overthrown it, but they have overthrown themselves. The calling is Gods Ordinance, the person are designed by his providence, and the work concerns his glory, and therefore God looks upon himself as deeply concerned in their quarrel, & takes the despite that is done to them as done to himself, *Ex.* 16. 8. 1 *Sam.* 8. 7. He will resist those that resist his Ordinance, and rise against those that rise against his Vice-gerents. Never yet any hardned himself against God, and prospered. Let the Potsheards strive with the Potsheards of the earth, but wo to him that striveth with his Maker, *Isa.* 45. 11. Though the Sons of *Zerviah* may be too strong for *David*, yet they are not too strong for the God of *David*; though they be mighty, yet God is Almighty, and will reward such evil doers according to their wickedness, 2 *Sam.* 3. 39. *An*

Ego te posco ut pugnes contra Alexandrum, non ut illi maledicas. Plutarch in Apotheg.

See Gods Judgements on such, in the Theatre of Gods Judgements, *l.* 2. *c.* 2. *pag.* 158 *folio.* V. Mr. *Jenkyn on Jude* 3. *p.* 298. *folio.*

*See the Large Annot. on *Eccles.* 10. 8.

An Answer to the Cavils of Anabaptists, Libertines, &c.

Objection 1.

THIS against Christian Liberty *for Christians to be under the power of any but Christ who is our only King and hath made us free*, John 8. 32. Gal. 5. 1. *Tis a sore slavery to have Magistrates and Laws to Rule over us, since in Christ all are equal* (Gal. 3. 28.) *and there is no Distinction of Superiours and Inferiours, of Rulers and Ruled.*

Answer.

This is the grand Objection, the great *Goliah*, their *darling*; liberty, liberty, liberty; overthrow this, and you overthrow all.

1. I answer. Civil subjection to Superiours may well stand with spiritual liberty; for spiritual Priviledges do not abrogate but rather confirm our obedience to them. *Paul* that had so fully discourſed of Christian liberty, yet oft enjoyns obedience to Magistracy, *Rom.* 13. 1, &c. 1 *Tim.* 2. 1, 2. So doth *Peter*, (1 *Pet.* 2. 13, 16.) Had this subjection been opposite to our Christian liberty, Christ would never have paid Tribute to *Cæsar*, nor have commanded us to give unto *Cæsar* what is *Cæsars*. Gospel-liberty is a liberty from sin. (2 *Cor.* 3. 17.) not to sin; a liberty to serve God and not to despise the Ministers of God; Christ never purchased a liberty for us to live as we list, and hold what we list,

Sunt tumultuo si spiritus qui regnum Christi non bene extolli credunt, nisi aboleantur omnes terrenæ potestates; nec libertate per se datâ frui, nisi quodvis humanæ servitutis jugum excusserint. Calvin in Rom. 13. 1.

list, to be Arrians, Arminians, Socinians, *&c.* This is *Libertinism*, and not spiritual Liberty.

2. Though believers as they are in Christ, are all one and equal, yet considered as they are members of a Politick body and in civil respects, so there is an inequality; and though Christ hath freed us from the curse of the Law, from the Traditions of men (1 *Cor* 7.23) and from the Tyranny of sin and Satan: yet he hath not freed us from subjection to men according to those ranks and callings he hath set us in: and therefore even in Gospel times we read of Superiours and Inferiours, of Masters and Servants, with directions how they should walk, and promises of Reward to such as faithfully perform the duties of their places, 1 *Cor.* 7. 21, 22. *Ephes.* 6. 5. *to* 9. So that Magistracy is so far from hindring true Christian liberty, that it helps to suppress sin, and so makes us free indeed. Neither is a Politick inequality against a spiritual equality; *Onesimus* was as good a man as *Philemon*, yet for all that *Onesimus* was *Philemons* Servant.

3. The Scripture speaks of Magistracy as a great mercy, and not as a misery or burden to a people; it calls them nursing Fathers, Shields, Shepherds, *&c.* and the loss of them is reckoned as a sore judgement; *Isa.* 3. 1. *to* 5. and the restoring of them as a great mercy, Isa. 1. 26. *I will restore thy Judges as at the first.* 2 *Chron.* 9. 8. 'tis made a sign of Gods love to a people. Let wicked men and Sons of *Belial* call Government bonds and burdens, (*Psal.* 2. 3.) yet believers of all men should be the most obedient to Magistrates (whether they be good or bad) in all lawfull things, of any people in the world, that so they may stop the mouths of gain-sayers, and all the world may see that Rulers have no better friends then such as make conscience of their wayes; for none can be truly loyal, but such as are truly Religious.

See more in my Comment. on 2 *Tim.* 3. 2. pag. 31, 32.

4. Though

4. Though Christ be the sole King *of* his Church, yet is he not the sole Kng *in* his Church; for Christs Kingdom doth not oppose but confirm the Magistrates: they are not contrary, but may well subsist together. The Gospel doth not abolish, but establish the Civil Government of the world and makes it better. Neither is our civil subjection to earthly Kings any hinderance of our obedience to our Heavenly King, but doth rather evidence and confirm it. Christ was King of his Church in the Old Testament (he was the same yesterday, that he is to day) and yet he had Magistrates under him then, and why not now? yea he promiseth Magistracy as a blessing in Gospel-times, *Isa.* 49. 22, 23. *Revel.* 21. 24.

Subordinata non pugnant; nam in Ecclesia Reges Christo summo Regi inserviunt, proinde Christus Deum & Cæsarem non opponit sed conjungit. Mat. 22. 21. Dithmar. See more in Dr. *Taylor* on Tit. 3. 1. p 544.

Objection 2.

Gods people are an holy, obedient, willing people, and a Law to themselves. But the Law is made for unholy and disordered ones, 1 Tim. 1. 9.

Answ.

Be you never so holy, you must obey; God will have *every soul*, be they never so holy or righteous in their own eyes, to be subject to the higher Powers. In the Church of *Rome* there were many Saints, and yet the Apostle commands them all to submit (in civil things) to the Magistrates of those times who were profest Heathens and Tyrants.

Jus divinum quod est ex gratia, non tollit jus humanum quod est ex jure naturali. Aquinas 22æ. q. 10. art. 10.

2. The best are flesh as well as spirit, as we see in *Noah*, *Lot*, *David*; and if there were not a Law without to restrain, as well as a light within, we know not how far the best may fall; for though the just be a Law to themselves, yet they have lusts still within themselves which many times call for coertion and correction from the Magistrate. A good man saith, as the Martyr said once at the stake, when they went to bind him to the stake, That needs

needs not (said the Martyr) yet since I am flesh as well as spirit, you may bind me if you please: So a good man though he hath Gods Law within his heart, and he delights to do his will, and so need the less binding; yet since he knows the rebellion of the flesh and the deceit of his own heart, he desires as many restraints as may be, to hedge up his way and keep him from sinning against God.

3. Though Gods people be holy and obedient, yet they are mixt amongst the wicked, and so have great need of the Magistrates sword to defend them from the violence of unreasonable men, 1 *Tim.*2.2. So that albeit good men should do no evil themselves (though we see Doves many times and sheep fight one with another, and have need of some to part them) yet they may quickly suffer evil, if the Magistrate and his Laws do not protect them.

4. Though the Law be not made for the *condemnation* of the Righteous, yet tis ordained for a Rule to direct and guide him. This Law he cheerfully obeys, because it confines him to live in that element where he would live, as if one should be confined to Paradise where he would be, though there were no Law to confine him to it. So then the Magistrate is not a terrour to him because he doth well, and doth spontaneously obey his Laws.

Objection 3.

God forbids the killing of men, *and saith,* he that takes the sword shall perish by the sword, *Mat.* 26.52. *and hath promised that in Gospel-times* they shall not hurt or destroy in all his holy Mountain. Isa. 11.9. & 60.18. *Hence the Socinians and gross Anabaptists gather, that offendors now must not be put to death.*

Answer

Answer.

2. God forbids any *Private* person to kill, or to take up the sword by way of private revenge, without a call; but what is this to the *Magistrate* who is a publick person, and executes the judgement of God on sinners, as his Vice-gerent and commissionated from him so to do? for he is the Minister of God for wrath to them that do ill. Tis his glory to cut off the wicked from Gods City, and he hath many commands so to do, *Gen.* 9.6. *Exod.* 21. 14. *Numb.* 35. 30. to 34. *Mat.* 5. 21, 22. *Rom.* 13. 4. *Rev.* 13. 10. So that those who would have guilty persons spared, they dispute not against us, but God, who hath commanded that blasphemous and notorious sinners should be cut off.

Occidere hominem non semper est criminosum, sed malitiâ non legibus occidere criminosum. Danæus. *Magistratus non sunt Homicidæ, sed malicidæ.* Bernard.

2. That Text speaks of Gospel-converts, not of Magistrates, and shews the sweet peace and amity that in those dayes shall be amongst believers.

Objection 4.

The Lord was angry with the Israelites because they asked for a King, (1 Sam. 8. 6, 7.) Ergo *Kingly Government is unlawfull.*

Answer.

Non sequitur; for the Lord was not angry with them *simply* and absolutely for asking a King (for Monarchy is not in it self displeasing to God, as we see in *David, Hezekiah, Josiah, &c.* but for desiring to have a King out of an affectation of Novelty, being weary of that Government which God had establisht, and desirous to be in fashion like the Egyptians, Medes, Persians, Caldeans and other Heathenish Idolaters round about them, *ver.* 5. and 20. and out of ambition and confidence in a King as able to protect them, aud diffidence in God as unable to defend them in his own way. He was also angry with

est fallacia à dicto secundum quid ad dictum simpliciter.

Peccaverunt quia petunt regem inconsulto, immo invito Deo; Deus enim instituerat Judicum Aristocratiam; hanc ergò ipsi in Monarchiam mutare non debebant, nisi Volente & mutante Deo. à Lapide.

See more in the large Annotations; and *Weems* 3. *Vol.c.*3. *P.* 2. *p.*12,&c.

with them for their Ingratitude toward holy and industrious *Samuel* who had deserved so well of them, having spent himself wholly in their service.

2. The Lord himself elected *Saul* to be King over his people, and qualified him for his office, and expresly commanded *Samuel* to anoint him King over *Israel*; which he would not have done, had that office in it self been displeasing to him.

3. We may Retort this place on the Anabaptists themselves; seeing the Israelites here in rejecting *Samuel*, are said to reject God, it hence appears that Magistracy is Gods Ordinance, which whosoever opposeth, that man opposeth not men but God.

Objection 5.

We may not Resist nor render evil for evil, Mat. 5. 39. Rom. 12. 17.

Answer.

These places condemn not Ordinate and publick revenge, which God hath committed to the Magistrate, who for good ends and without any hatred to the person of any, is to do justice on them. So that albeit I may not offend others, yet I may defend my self, and crave the Magistrates help who by office is bound to execute justice on evil doers.

2. If they stick to the letter of the Text, this will take away the power of Parents, and Masters; for they in their places do resist evils, and punish offendors.

Objection 6.

We are forbidden to Judge, Mat. 7. 1. Rom. 14. 4. 1 Cor. 4. 5.

Answer.

Est fallacia à dicto secundum quid.

These places condemn rash, private, uncharitable and unseasonable Judging; they do not condemn Publick

Publick, Political or Ecclesiastical Judging.

Objection 7.

Magistracy belonged to the Jews who were Children (Gal. 4. 1.) *and not to Christians who are grown to perfection.*

Answer.

1. Magistracy belonged to the Gentiles as well as to the Jews, as appears by *Nebuchadnezar*, *Cyrus*, *Alexander*, *Augustus*, &c.

2. Christ himself approved of Magistracy in Gospel-times; and the Prophesies of Gospel-times shew that Kings should be servants to Christ and his Church, *Psal.* 2. 10, 11. & 72. 11. *Isa.* 49. 22, 23. & 60. 3. 10, 11, 16. *Rev.* 21. 24. even the holy City that comes from heaven, yet shall have Kings to Rule in it and defend it.

3. The world is now fuller of people, and more wicked (all circumstances of Light and Priviledges considered) then in the Jewish times; and therefore if they had need of Magistrates to suppress sin, and preserve Gods people in peace, much more have we. The Devil is as busie, yea more busie now then ever, and his agents as active to seduce us as ever they were amongst the Jews.

4. If man in the state of innocency should have had a Paternal and lovely, not Lordly subordination and order; surely we have more need of it in this state of Apostacy; and those that talk so much of perfection, shew no such perfection, but that Magistrates are needfull to make them better. Men are more perfect sinners now, sinning against greater light and greater love then ever. These under pretence of perfection bring in confusion; and if the Apostolical Churches (that had such an extraordinary measure of the spirit) had yet need of Magistrates, and are oft commanded to obey them,

V. Rivet. in Genes. 1. Exercit. 10. in fine.

Dum fanatici Anabaptistæ perfectionem jactant, rerum omnium confusionem induc unt, & perfectionis colore totum Christianum orbem nituntur evertere. Zepper de legib. Mos. l. 2. c. 5.

Rom. 13. *Titus* 3. 1, 2. then it savours strongly of Pride and self-conceitedness for any in our dayes to think themselves more perfect then those Primitive Christians.

Objection 8.

There is but one Lord, Ephes. 4. 5. *and no man can serve two Masters.*

Answer.

Though there be but one Primary, Principal, absolute Lord and Judge, yet there are many subordinate ones.

2. Our Saviour doth not simply say that no man can serve two Masters, but (as the context shews) he speaks of serving two contrary Masters, such as God and Mammon, which command contrary things, and have contrary wayes, ends and principles; no man can serve two such contrary Masters. But Christ and Magistracy are not contrary, but subordinate, and therefore the Magistrate is called *His Minister* for our good.

Objection 9.

Most Magistrates are corrupt and wicked, of all the Kings of Israel *there were not past four that were good. They are most of them Tyrants and Oppressors, they are briars and brambles, not Olives and Vines that seek for Kingdoms.* Judges 9. Ergo *down with them all.*

Answer.

Est fallacia Accidentis.

This is like Anaptistical Logick, Because some abuse meat, drink, light, money, cloaths, *&c. Ergo* away with them all. Who knows not that the *abuse* of a thing must not take away the *use* of it? Though the person may be bad, yet the office is good. *Judas* was bad, yet the Apostolical Office was good.

Magistratus Essentialiter, intrinsicè, & per se bonus est; per accidens, abusivè & vitio personæ malus.

A

A persona ad rem non valet argumentum. Vitium personæ non vitiat officium.

2. As for that Place, *Judges* 9. 1. Tis Allegorical, and so but a sorry foundation to build an Argument upon. 2. It speaks not against Magistracy in general, but against *Abimelech* who usurped the Kingdom, *ver.* 1.

Objection 10.

2 *Cor.* 10. 4. The weapons of our warfare are not carnal. *Ergo the sword of the Magistrate is useless.*

Answer.

Non sequitur; for the Apostle doth not speak there of Magistracy, but of the Ministry, *q. d.* the weapons of our warfare who are in the Ministry, are spiritual, not carnal; we do not look to prevail by eloquence and fine speeches, by flattery and dissimulation, or by worldly force and power; but by the mighty power of the Gospel which is able (through the help of God) to pull down the strongest hold of flesh and blood.

Objection 11.

John 8. *Our Saviour would not punish the woman taken in adultery.* Ergo, *the Magistrate must not punish offenders.*

Answer.

Non sequitur. Twas the Magistrates duty to punish such; but Christ having no Commission to meddle with the sword, let her go. But of this elsewhere.

See my Commentary on 2 *Tim.* 3. 3. *p.* 103. 104. where this Text is fully vindicated.

Objection 12.

The Magistrate is called an Humane Ordinance Ergo *it may be pulled down by man,* 1 Pet. 2. 13.

Ἀνθρωπίνη κτίσις, humana creatio.

Answer.

Non sequitur; for Magistracy is called the Ordinance of man, or an Human creation, not because twas invented by man, or hath its Original from him; for all power is from God; though men may chuse the man, yet tis God that confers the power, and commands us to obey him for his sake, *i.e.* because tis his will to govern us by such. But it is called the Ordinance of man, 1. *Subjectivè*, because it is seated in man, and is managed by him; and the choice of the kinds of Magistrates is (for the most part) left unto men, to chuse what form of Government is most commodious for them; that so they might more willingly yield obedience to them; hence some have Kings, some Consuls, some Protectors, some Emperors. Now second causes do not exclude but include the first; though men chuse mediately, yet God orders and disposeth all by his overruling power to his own praise; so that in respect of their Original, appointment, and Institution, they are an Ordinance of God. 2. *Objectivè*, because it handleth humane affairs. 3. *Finaliter*, in respect of its end, twas ordained for the benefit of man, and for the preservation of humane Society.

Kliceus appellatio ad Deum primum authorem nos revocat; etsi enim Magistratus creari i. e. *ordinari etiam ab hominibus dicuntur; primus tamen eorum creator propriè est solus Deus, cui primitus omnis creatio competit.* Sibelius.

The substance of the Power is of God, but the specification of the circumstances in respect of Place, Person, Title, continuance, customes, *&c.* is of man. D. *Sanderson ad Magistrat. p.* 183.

Regimen ipsum est juris divini; at determinatio ejus ad certam formam Monarchiæ vel Aristocratiæ pertinet ad jus Gentium.

See more, *Lex Rex. p.* 8. 9.

Objection 13.

Revel. 4. 10, 11. *The twenty four Elders cast their Crowns before the Throne.* Ergo *Magistrates (when they are converted to Christianity) must cast away their Crowns.*

Answer.

Anabaptistick Logick still!

1. The Text is a Vision, and Arguments grounded on Visions are very weak and seldom demonstrative.

Theologia Symbolica non est argumentativa.

2. The Text doth not speak of Magistrates, but of the

the whole Church Triumphant, represented here by the twenty four Elders, (for as the twelve Patriarcks in the Old Testament were as it were the root of the Israelitish Church; so the twelve Apostles by their doctrine were as it were the foundation and Original of the Christian Church) who cast their Crowns before the Throne, acknowledging all they have to be of free grace and mercy, not merit.

3. Suppose it did speak of the Christian Magistrate, yet the sense of the place would amount but to this. That since Magistrates have received their honour and dignity from Christ, therefore they lay all at his feet again, giving all the praise of what they are and have, to him who was the donour of them.

Ad literam loquitur de primariis (immò de omnibus) Sanctis utriusq; Testamenti, qui jam beati in Cælo vident, adorant & celebrant Deum. à Lapide.

Coronas suas ante thronum mittere, est certaminum suorum Victorias non sibi tribuere, sed Deo, ut ad illum referant gloriam laudis, à quo se sciunt vires accepisse certaminis. Greg. Moral. l. 22.

He that would see all Cavils more fully answered, may peruse D. *Featly, Dippers dipt. p.* 161. *edit.* 6.

Use 2.

IS Magistracy Gods Ordinance? Then it will necessarily follow that a *Christian may with a safe conscience undertake that office* when called to it; that Order which is just, holy and good, must needs be pleasing unto God, and so may safely be undertaken by good men; but Magistracy being Gods Ordinance must needs be so: for all Gods works and Ordinances are honourable and glorious, and do ennoble, not debase the creature, *Psal.* 111. 3. As the Ministry is Gods Ordinance, and Marriage is Gods Ordinance; so they are pure and good, and a man may live in those conditions with a pure conscience, pleasing to God; so *à Pari*, for the same Reason, since Magistracy is Gods Ordinance, a Christian may lead a life pleasing to God in that Office. And the *Examples* of all those good men that in the Old and New Testament have born that Office (as I have shewed before) and have been high in Gods favour, shews plainly that the

the office may be undertaken by Pious men.

2. That which God hath promised as a choice mercy to his people in Gospel-times, the Administration of that cannot be unlawfull; but such is Magistracy, as hath been fully proved before.

3. Is Magistracy Gods Ordinance? *then none may usurp it, or enter upon it without a Call from him.* As in the Ministry no man may take that honour to himself but he that is called; so in the Magistracy none may assume this office to himself, but he that is called of God, either mediately or immediately. ordinarily or extraordinarily. As no man can preach *ure* and authoritatively but he that is sent: so no man can execute Justice juridically and authoritatively but he that is sent. Tis true, it may be some private persons may have abler gifts for Magistracy then some that are in office, yet may he in no wise exercise those gifts without a call; and if he should condemn and execute a man, tis *murder* in him, because God never commissioned him to such a work. As God was angry with *Corah*, *Dathan* and *Abiram* for opposing *Moses* as well as *Aaron*; So he is the same God to the same sinners still. As two things must concur to make a Gospel Minister, *viz.* 1. Gifts. 2. A Power to execute those gifts. So these two must concur to make a Magistrate.

1. *Gifts* and Qualifications fit for his place.

2. *A Commission and Call* to execute those gifts. Skill to govern, Power to mannage that skill, and will to actuate both, make a compleat Magistrate. * Let a man be never so well gifted or graced, were he as holy as *Job*, as wise as *Solomon*, as learned as *Moses* and *Daniel*, yet without a call and solemn designation to this work, he may not act as a Magistrate; or if he do, he can look for no success or blessing from God in what he doth. These fight against God and cannot prosper; they break that ranck and order which God hath set up in the world.

Tis

Cum gubernatio sit ordo divinitus institutus, atq; adeò Deus ipse præsit gubernationi Politicæ, non est cujusvis sibi arrogare illud imperium divinum; aut se judicem loco Dei constituere. Molerus in Psalm. 82. 1. Tis not every mans work to Rule, but only such as are appointed (2 *Chron.* 19. 5.) and have commission.

Ἀντιπαράταξις, resistit (Rom. 13. 2.) est verbum emphaticum, q. d. qui Magistratibus resistit, contra ordinem divinum se quasi ordinat. Dithmar. Polit.

Tis *per me* and not *per se* that Kings reign, *Prov.* 8. 15. tis God that hath made them Magistrates as well as men, and not they themselves, *Psal.* 100. 3. Judging and Preaching are not meer acts of Gifts, but Office. Let every man therefore abide in that calling wherein he is called; for they are ofttimes most insufficient, who think themselves most sufficient for this weighty calling. Ambition is an argument of unworthiness; *Ne sit qui ambit*, let not him speed that sues; let not those be preferred that would have places, but such as places would have. Tis rebellious *Absolom* (2 *Sam.* 15. 4.) and Tyrannical *Abimelech* that sue for rule. The fat Olive, the fruitfull Vine, and pleasant Fig tree refuse preferment; but tis the scratching *Bramble*, the tearing Briar, an empty Keck, a worthless and fruitless shrub, that hath no shadow to refresh, but is full of prickles, good for nothing but to stop gaps, and after to be burnt, which desires to Tyrannize over people, *Judges* 9. 8. *to* 16. Good men are modest, they know Honours are Burdens, and they will not meddle with them till they be called to them. They that are worthy, must be sued to; they are sooner found in retirement then in Popularity; as *Moses* following *Jethro's* Flock, *Gideon* in the Barn, *David* at the Fold, *Saul* hid amongst the Stuff, 1 *Sam.* 10. 22. and * *Lucius Quintius Cincinnatus* was called from the Plough to be Dictator.

Tu supplex ora, tu protege, tuq; labora. Let Ministers preach and pray; Magistrates defend, Husbandmen till, and others do the duties of their places. *Luther.*

V. *Florus de Gest. Rom. l. 1. cap.* 11.

4. This is matter of singular *Consolation* to Magistrates, that since their Office is Gods Ordinance, he will defend it against all the rage of men and Devils; he is the God of Order, and he'l preserve it in despight of all its enemies. As he calls his to Dignity, so he'l keep them in it, *Psal.* 132. 17, 18. *Isa.* 42. 6. & 45. 13. as the Judgement is not yours but Gods, so he'l assist you in it against all Opposers, be they never so great; *Joshua* 1. 5. 2 *Chron.* 19. 6. He that hath set the Crown upon your heads,

V. Mr. *Woodwards* Kings Chronicle of the good Kings of *Judah*. A Treatise worthy the serious perusal of all Magistrates.

will keep it there; if you uphold his Kingdom, he'l uphold yours; if you be mindfull of Gods work, he will not be unmindfull of your reward, *Nehem.* 13. 22. *Isa.* 38. 3. Keep Gods way, and he'l keep you, as he did *Moses*, *Joshua*, *Hezekiah*, *Josiah*, *David*, *Constantine*, *Theodosius* and others. Though you meet with many troubles, run many hazards, and pass through many dangers and difficulties by reason of Atheists, Idolaters, Libertines and all the rable of Hell, yet in six troubles the Lord will be with you, and in the seventh he will not leave you; he'l be your assistant in your labours, your comforter in tentations, your director in straits, and your *Oedipus* in doubts; he will subdue your people under you, and incline their hearts to obedience, *Psal.* 47. 3. & 144. 10. he'l give you Peace of Conscience in the faithfull discharge of your duty, and a Crown of glory hereafter.

Omnis qui regit, est tanquam signum in quod omnia jacula Satan & mundus dirigunt. Luther.

Tis very necessary in these Tumultuous times for Magistrates to be well assured that their calling is from God, it will wonderfully uphold their spirits in a time of trial. When *Luther* had writ a Book in defence of the Civil Magistrate, and proved it to be Gods Ordinance, and very pleasing to him; when *Frederick Duke of Saxony* had read it, tis said that for Joy he lifted up his hands to Heaven and gave thanks to God that now he knew out of the Holy Scriptures that his calling was ordained of God, and that with a good conscience he might now perform the duties of it. Tis an act of *Dignation* and not of *Indigence* that God makes use of any to be Instruments of conveying his blessing to others; *hoc agens liberrimum*, he can do his own work without us, he needs us not. Tis a great honour that he is pleased to imploy us either in Magistracy or Ministry; when he hath once invested us in those offices, and we discharge them faithfully,

he

he takes the despight that is done to us, as done to himself, 1 *Thess.*4.8. When the Israelites rejected *Samuel*, God comforts him with this, *they have not rejected thee, but they have rejected me*, who set thee as a Judge over them, and have gifted thee with graces for the faithfull discharge of thy office, 1 *Sam.*8.7. You are Gods more immediate Servants, *Jer.*27.6. *Rom.*13.2. the dishonour that is done to you, reflects upon your Master: and if *David* so sharply revenged the abuse that was done to his Embassadors by the Amonites, (1 *Sam.* 10.45.) let not the *Levelling Ammonites* of our time who vilifie both Magistracy and Ministry, think to escape unpunished. 1 *Sam.* 26.9. *Prov.* 17.11. & 24.21, 22. *Rom.* 13.2. Magistrates are called *Fathers*: and he that cursed his Father was to die for it, *Lev.* 20.9.

5. *Bless God for Magistracy.* Every day we should be praising him for this Ordinance; that we can rise in Peace, and rest in Peace; Travail in Peace, and come to Gods house in Peace, and sit every man under his own Vine and Fig-tree in Peace; all this and a thousand times more we enjoy by the means of Magistracy, 1 *Kings* 4. 25. *Micah* 4.4. Tis these *Mordecays* that bring Wealth and Peace to a People, *Hester.* 10.3. Magistrates are the greatest Servants in the world; they wake that we may sleep, they labour that we may rest in Peace; by them violence is suppresst, Justice executed, Religion maintained, and humane Societies preserved, (*Psa.72.per totum.* & 85. 10, 11, 12, 13.) These are (or should be) eyes to the blind, legs to the lame, terrors to the wicked, Towers to the Righteous, Fathers to the Fatherless, Widows and oppressed.

Omnium somnos illius Vigilantia defendit, omnium otium illius labor, omnium delitias illius industria, omnium vacationem illius occupatio. Seneca.

Take away Government, and what would Nations be but Dens of Devils, and Cages of unclean Birds? We see how wickedness abounds though we have Magistrates to restrain it; but Oh the abominations that would be in the world if there were

Remotâ justitiâ quid sunt regna nisi magna Latrocinia? August. de Civitat. Dei. l. 4. c. 4.

Nisi rectores civitatum essent, feriorem feris viveremus vitam, non mordentes tantum, sed & vorantes alios alii. Grotius de jure belli l. 1. cap. 4 § 1. See more Mr. *Jenkyn* on *Jude* 8. *Obser.* 1. *p.* 299. *folio.*

no Government! What Idolatry, Witchcraft, Blasphemy, Heresie, Murder, Theft, Atheism, Barbarism, Routs and Riots, Cruelty and Villany would overflow in all places? *When there was no King in* Israel, *then every mans lust was a Law*, and they fell to Idolatry, uncleanness and much wickedness, as appears, *Judges* 17. 6. and 18. *ult.* and 19. 1. hence the taking away of the Judge and the Prophet is reckoned as a sore judgement, and the very inlet to Oppression and Confusion, *Isa.* 3: 1, 2, 5. & 24. 1, 2. *Amos* 2. 3. *Hosea* 10. 3. & 13. 11. Amongst all those heavy curses which *David* calls for against his malitious enemies, this is the first, *Let a wicked man Rule over him*, *Psal.* 109. 6. What's an Army without a General, a School without a Master, a Family without a Governour, or a Nation without Rulers? they need no forreign force to destroy them, they would soon destroy themselves, *Hab.* 1. 13. 14.

Sine imperio nec domus ulla, nec civitas, nec gens, nec hominum universum genus stare, nec ipse mundus durare potest. Cicero lib. 3. de Legib.

Persis lex erat, ut à morte regis, legum & juris intermissio per quinq; dies fieret, ut intelligerent subditi in quanto pretio regem ac legem haberi deceat. Stobæus Serm. 42. p. 294.

Stobæus tells us of a *Persian Law*, that after the death of their King every man had five dayes liberty to do what he pleased, that by beholding the wickedness and disorder of those few dayes, they might prize Government the better all their dayes after. When *Moses* was absent but forty dayes in the Mount, the Israelites presently worship a Calf. In the Book of *Judges* we read of the death of *Ehud*, *Gideon* and their Governours, and presently the people change their Gods, and did evil in the sight of the Lord to their own destruction, *Judges* 2. 19, 20. & 4. 2. & 8. 33. Take Government out of the world, and then take the Sun out of the Firmament, and leave it no more a κόσμος, a beautifull structure, but a χάος, a confused heap; without this men would be like *Ismael*, wild men; every mans hand would be against his Brother, *Gen.* 26. 12.

Tis reported of *Maximilian* the Emperor that as oft

oft as he passed by the Gallows he would put off his Hat and salute it, with a *Salve Sancta justitia! All hail Holy Justice.* Of all people Christians have most cause to bless God for it; for they are exposed more to the malice of wicked men by reason of their profession and principles which are so opposite to the wayes of the world; so that they are as Lambs amongst Lions, as Sheep amongst Wolves, as a Lilly amongst Thorns, which would soon be devoured, did not the great Shepherd of the flock raise up Shepherds, under him to defend it. These are the Ministers of God for our good; 1. For our natural good, for our lives. 2. Civil good, for our Estate. 3. Moral, for defence of us in goodness. 4. Spiritual, to protect the Gospel; and this good is reduced by the Apostle to three heads, (1 *Tim.* 2. 2.) *Peace, Piety and Honesty.* They are a means under God to preserve the lives of us and ours, our Goods, Sabbaths, Ordinances, and all that is neer and dear to us: So that when Goverment fails, 1. Order fails, 2. Religion fails, 3. Justice fails, 4. Strength fails, 5. Wealth fails, 6. Honour fails, 7. Peace fails: all this is is abundantly proved by a learned Pen. As where there is no Ministry, the people perish; so where there is no Magistracy, the people come to ruine, *Prov.* 11. 14. These are Shields to defend us, Fathers to tender us, yea nursing Fathers to carry us in their bosoms, Pillars that under God uphold the world that it fall not into confusion, and the very life of the State, *Lam.* 4. 20.

Mr. *Nath. Ward* in his Fast Serm. on *Ezek.* 19. 14. *p.* 9, 10, 11, *&c.*

Magistratus est illud vinculum per quod resp. cohæret, est spiritus ille vitalis quem hæc tot millia trahunt, nihil ipsa per se futura nisi onus & præda, si mens illa imperii subtrahatur. Seneca de clement. l. 1. c. 4.

How great then is the sin of those ungratefull men who vilifie Magistracy, and by consequence do contemn the goodness and providence of God to the Sons of men! yea they contemn that which is the greatest glory and choice priviledge of a Nation. When *David* would set forth the glory of *Jerusalem*, he tells us, *there sit the Thrones of Judgement*, *i. e.* there sit the Judges who administer justice to

all, and keep all in Peace, [p] *Psal.* 122. 5. hence tis promised as a great blessing to an obedient people, that they shall have Governours to rule them; *and their eyes shall see the King in his glory*, *Isa.* 33. 17. *Jer.* 17. 24, 25. as tis reckoned for a choice mercy to *have our own Sons for Prophets* (*Amos* 2. 11.) To be taught by strangers who are called to the work, is a mercy; but to be taught by our own sons raised and fitted for the work of the Ministry, that heightens the mercy; *I raised up your Sons for Prophets, of your young men for Nazarites*; and as good Ministers are promised as a special blessing (*Isa.* 30. 20. *Jer.* 3. 15. *Rom.* 15. 29.) so tis promised as a special blessing that our Nobles shall be of our selves, and our Governours shall proceed from the midst of us, *Jer.* 30. 21. Strangers shall not rule over them, nor keep them in slavery, but they should have Governours of their own, that would be tender over them. Tis a sign of Gods love to a people when he gives them Rulers that will execute justice amongst them. 1 *Kings* 10. 9. 2 *Chron.* 2. 11. & 9. 8. when a people is but willing to obey, Violence shall no more be heard in the land, nor wasting and destruction in their borders, but he'l *restore their Judges as at the first, and their Counsellors as at the beginning*, (*Isa.* 1. 25. & 60. 18.) and under them, shall all humane abilities be improved to the highest apex and utmost excellency; all callings, Laws, Learning, Valour, Religion, Arts and Faculties thrive and flourish with much happiness and success under the wings and warmth of a Godly Government. Oh then let us bless the God of Heaven who is pleased to Govern man by men; as tis a mercy in the Church that he teacheth us by men like our selves, so tis a mercy in the State that he rules us by men who are (or at least wise ought to be) sensible of our Infirmities, and to whom we may have familiar recourse in our necessities; if the

Quis cogitando, nedum dicendo consequi potest, quam beata sit res sub bono & salutari principe vivere, qui & gloriam Dei & salutem reipublicæ quærat, augeat & conservet? Dona sunt hæc, & ut Scriptura loquitur, benedictiones Dei opulentissimæ. Luther in Præf. ad Principes.

See more *Caryl* on *Job* 29. 7. *p.* 476. 477.

Lord

Lord himself, or an Angel should appear, we could not endure the sight; tis a great mercy and argues his tender love unto mankind that he hath set his own name upon our Governours, and adorned them with the gifts of his Spirit, fitting them for such noble employment.

6. Since Magistrates are set up by God, tis our duty to *Reverence* them as his Vicars and Deputies, and that not only for fear of his wrath (which yet must not be slighted, *Prov.* 16. 14. & 19, 20.) but out of Obedience to Gods command, who bids us honour them, *Rom.* 13. 5. and joins them with himself, *Prov.* 24. 21. * 1 *Pet.* 2. 17. This Reverence

must be { *Corde*, *Ore*, *Opere*.

Fear is of a Preservative nature, and makes men keep within compass. φόβος ὅτι φυλακτικόν τι. *Aristot.*

* *Sub* honorandi *verbo sinceram ac candidam existimationem complectitur, & regem cum Deo conjungens, sanctæ cujusdam Venerationis ac dignitatis plenum esse ostendit.* Calvin Instit. l. 4. c. 20. §. 22.

1. It must not be complemental but *Cordial*; we must not once harbour an evil thought against them; for God will find out a way to reveal and revenge it, *Eccles.* 10. 8. 20. But we must pray for them. What if they be Heathens and Persecutors, and neglect their duty? yet we must not neglect ours, *Numb.* 27. 16. *Dan.* 6. 21. *Nero*, *Decius*, *Diocletian*, were Heathenish Tyrants, yet he bids us pray for them, 1 *Tim.* 2. 2. and the † Primitive Christians prayed for such. Magistrates are encompassed with many cares, fears, dangers and difficulties; we should therefore by Prayer hold up *Moses* his hands that he faint not, and beseech the Lord to enrich them with all graces fit for their places, as Knowledge, Zeal, Sincerity, *&c.* As every one receives benefit by the Magistrate, so every one should pray for him, and bear his part in this service; as those busie Idolaters did in their blind way, *Jer.* 7. 18. *the Children gather wood, the Fathers kindle a fire, and the women knead the dough*, every one doth something. Magistrates and Ministers of all men have most need of

† V. *Tertul. in Apolog. c.* 30. *Miremur charitatem Pauli, qui pro tali rege vel potius tam impio Tyranno tamen Christianos omnes Deum vult orare, nec pro solo Nerone, sed pro omnibus illi similibus.* Soto.

Quò magis est abies procera, evertitur Euris. Culmina non valles fulmina torta petunt. Verinus. **Si tam prompti essemus ad preces pro Magistratibus fundendas, quam parati sumus ad detrahendum ac maledicendum ipsis; nè res nostræ melius haberent.* Bugenhad. See more *Caryl* Serm. on *Psal.* 72. 2. *p.* 30. Downams *Warfar.* 2. *P. l.* 2. *c.* 12. §. 5, 6, 7, 8. *p.* 500, *&c.*

of our Prayers; they are the common Buts against which Satan and his agents shoot all their arrows; he overlooks small and great, and discharged principally at the Kings of *Israel.* Many can *rail, but few pray for them, which makes things go so ill with us. Besides, in Praying for them we Pray for our selves; in their Peace lies our Peace and the Peace of the Churches; hence Gods people when they were Captives in *Babylon*, yet must pray for its Peace on this very account, *Jer.* 29. 7. Besides, Kings hearts are in the hand of God, and at the Prayers of his People he turns them, *Nehmiah* 2.4. *Hest.* 4. 16. & 5. 2. *Job.* 12. 24. *Prov.* 21. 1. Yea we must not only *Pray* but *Preach* for them too. *Titus* 3. 1. men must often be put in mind of their duty to Superiours; many look upon themselves as fellow-creatures with Magistrates, but God will have men know their places, and learn subjection.

2. We must give them Reverent and respectfull *Titles.* *Aaron* calls *Moses*, my Lord, *Exod.* 23. 22. The woman of *Tekoa* calls *David* an Angel, 2 *Sam.* 14, 17. and so doth *Mephibosheth*, 2 *Sam.* 19. 27. They are the Fathers of our Countrey; and he that curseth Father or Mother, must die for it, *Exod.* 20. 12. & 21. 15. 17. Reviling speeches do rather exasperate then mend men. Tis our duty to make the best construction of their actions, interpreting nothing Sinisterly, but concealing their infirmities, and with *Shem* and *Japhet* go backward and cover them; we must not suffer them in their persons or actions to be traduced or dishonoured; but if we must (as occasion requires) lay down our lives for our Brethren, then much more for the Fathers and defenders of the Nation, 1 *John* 3. 16. Tis therefore made the brand of Libertines and profane persons to despise Government and to speak evil of dignities, 2 *Pet.* 2. 10. *Jude* 8.

3. By *Reverent Gestures*, uncovering the Head, bowing

bowing the knee and making obeysance to them, as *Nathan* and *Araunah* did to *David*, 1 *Kings* 1. 23. 2 *Sam.* 24. 20. So when *Joseph* was made Viceroy and Governour of *Ægypt*, they cry before him *Abrech*, bow the Knee, *Gen.* 41. 43. Our deportment before them must savour of Humility and not of Insolency, *Levit.* 19. 32. *Job.* 29. 7, 8. *Eccles.* 8. 3. Next to the honour which we owe to God himself, we owe respect and ought to honour Magistrates, by a prompt obeying their just and lawfull commands, in * Civil and Political affairs, (1 *Sam.* 22. 14.) As our obedience to God, so our obedience to the Ministers of God should be made known to all men, *Rom.* 16. 19. Tis reported of the *Kings of Peru* that they were wont to use a Tassel, or Fringe made of red Wool which they wore upon their heads, and when they sent any Governour to Rule as Viceroy in any part of the Realm, they delivered him one of the threads of their Tassel, and for one of those simple threads he was as much obeyed as if he had been the King himself. Yet the Laws of men do not *simply and per se* bind the conscience, but only *derivative* so far as they are grounded on Gods Law, and are agreable thereto. We must so give to *Cæsar* his dues that we rob not God of his *, *Luke* 20. 25. for the Subject is not bound to obey in all things, but only so far as Gods glory is untoucht. Hence the Lord punisht *Ephraim* for obeying the sinfull commands of wicked men, *Hosea* 5. 11. and the Israelites smarted for obeying *Jeroboams* wicked command in worshipping the Golden Calves, 1 *Kings* 12. 29, 30. In this sense we *may not be the servants of men*, 1 *Cor.* 7. 23. Tis true we may and must obey their hard commands, but never their * sinfull. We must so honour the King, that withal we fear God, (*Prov.* 24. 21. 1 *Pet.* 2. 17.) and obey them *in*, but not *against the Lord*, *Ephes.* 6. 1. Such flatterers as obey their

Imaginem Dei rex gestat, idcoq; colendus & amandus est, si non propter se, saltem Vocationis & functionis suæ causâ. Aug. de Vet & N. Test.

* The Laws of men properly bind the outward man, the Conscience God reserves for himself. *Byfield* on 1 *Pet.* 2. 13. *p.* 430, 431.

Leges regum tum demum obligant conscientiam, cum promulgant ea quæ Deus præcipit.

* See Mr. *Hieron* on that Text, after *Psal.* 52. *p.* 446.

V. *Woodwards* Kings Chronicle of the bad Kings of *Judah. p.* 87.

Malo in malo non est obediendum.

Etsi pareadum in omnibus patri, in eo non parendum quo efficitur ne pater sit. Seneca 1, 2. controv. 9.

wicked commands, are great enemies to them, and help to bring Gods Judgements on them. In such cases we should answer as they did. (*Acts* 5. 29.) *whether it be better to obey God or man, judge ye.* Tis no dishonour to an earthly King to see the King of Kings served before him; the Midwives are commended and rewarded by God for disobeying the wicked command of *Pharaoh*, *Exod.* 1. *Heb.* 11. 23. We must yield *Passive* obedience where we cannot yield *Active*, as the three Chaldean worthies submitted to the fire when they could not *actively* obey the Kings command, *Dan.* 3. 18. We desire to give as much to the Magistrate as the word of God gives him; and if any give him more, the more shame for them; there is more of flattery then honesty in it.

Contemne potestatem timendo majorem potestatem; ille corpus, hic animam perdere potest; ille gladium, hic minatur Gehennam. Aug. Hom 6. de verbis Domini.

[See this Question (*An leges humanæ obligent conscientiam*) more fully debated in *D. Davenant de Judice ac norma fidei. cap.* 26. *D. Andrews on the fifth Commandment. chap.* 4. *p.* 336. *Ames CC. l.* 1. *cap.* 11, 12. *Rutherford of Church Government, p.* 201. *Sharpius Loc. com. P.* 2. *p.* 240. *Alsteds CC. p.* 340, 342. *& Gerhard. de Magistrat. Polit. p.* 355. *Musculus loc. com.* 645. *p. folio. Amef. CC. l.* 5. *c.* 25. *q.* 4.

See this more fully cleared in my Comment on 2 *Tim.* 3. 2. *p.* 31, 32, 33.

4. By a cheerfull *Paying all Tributes, Customs, Taxes to them.* The godly render it as willingly, and pay it as cheerfully as if twere a free gift, *Luke* 20. 25. *Rom.* 13. 7. So did Christ, *Mat.* 17. 25. *Tiberius Cæsar* was a notorious wicked man, yet Christs commands that Tribute be paid to him. *Mat.* 22. 21. The state cannot subsist, nor Peace be maintained without great cost and charges.

Yet Magistrates must take heed of increasing the Taxes and burdens of their people, when no necessity compells, but only to please their own Lusts and Luxury; God threatens such, *Ezek.* 45, 9. *Micah* 3. 2, 3. Nothing raiseth Sedition and Rebellion sooner in a Nation then such over-

over-reaching practices; this cruelty lost *Rehoboam* ten Tribes at a clap, 1 *Kings* 12. 14, 16, 19.

Tis a scandal which wicked men in all ages have fastned on the Godly, that they are *Rebellious, Seditious, troublers of the State, enemies to* Cæsar, *&c.* whereas there are not Nobler and better Subjects in the world then such as truly fear the God of heaven. These *Pray* for Rulers (when others curse, swear, drink Healths, and break their Laws) These obey for conscience, others for fear of punishment only. These are ready to venture their lives and estates for their honour, when the wicked at a pinch will leave him and forsake him. They are *Sons of Belial* that despise Soveraignty, 1 *Sam.* 10. 27. and *seditious Sheba's* that rise in rebellion against it, 2 *Sam.* 20. 1. As for Gods people, they are of those that are faithfull and peaceable in the land, and so far from sedition, that they quietly bear even the cruellest Tortures of the Vilest Tyrants. Twere easie to shew that *none can be truly Loyal but such as are truly Religious.* Those that are unfaithfull to God, how can they be true to their Soveraign? He that fears not God, will never honour the King. Religion takes away that ferity and brutishness of spirit which is in men, and makes them obey out of conscience to Gods command.

V. D. *Taylor* on *Titus* 3. 1. *p.* 546, 547.

See this Cavil confuted in my Beauty of Holiness, *Chap.* 7 *Obj.* 11. *p.* 143.

Solenne est ut Christianis crimina seditionis & læsæ Majestatis à persecutoribus affingantur, quibus tamen non sint obnoxii. Cent. Magdeb. Col. 420. V. *plura apud* Laurentium in 1 Pet. 2. 12. p. 147.

See more in Mr. *Jenkyn* on *Jude* 8. *Obj.* 5. & 6. *p.* 300, 301. *folio.*

Vir bonus est optimus civis, servus, subditus.

Tertullianus *laudi Christianorum accenset, quod nunquam inter seditiosos inventi fuerint, licet Ethnico Magistratui subjecti.* Tertulli. lib. ad Scapulam. *Quomodo fidem Imperatori præstabunt inviolatam, qui Deo sunt perjuri? dixit* Constantius. Euseb. l. 1. cap. 11.

Objection.

Were they good men, I could willingly obey them: but our Rulers are wicked men and cruel Tyrants; they care not what burdens and Taxes they lay upon us; they do not only fleece but flay us, they tear our flesh and suck our blood, and must we obey such?

Answ.

As Servants must obey not only good and gentle Masters, but also the froward and perverse Heathenish ones, 1 *Pet.* 2. 18. so far as their commands cross not Gods commands; so subjects must obey

not only pious and mild Governours, but also harsh and cruel ones, in external and civil things, *usq; ad aras*, so far as may consist with a good conscience. The Power is his, whatever the persons be; the office is his, however they came by it, and so calls for our respect and observance. Even Tyrants are ordained of God for the punishment of an ungratefull and rebellious people; when men grow weary of Christs easie yoke, tis just with God to put the Iron yoke of Tyrants on them. (*Deut.* 28 47,48.) Hence he's said not only to give Kings in mercy to be nursing Fathers, but also Kings in wrath to be scourges to a wicked people, *Hosea* 13.11. He sent wicked *Saul* as well as religious *David* and he is called the Lords anointed (1 *Sam.* 24.7) and so is *Cyrus* a Heathen, *Esa.* 45. 15. *Nebucadnezar* is called Gods servant, *Jer.* 27.6. *Dan.* 2. 37. and the King of *Assyria* is called Gods rod to chastise his people for their sins, *Isa* 10. 5. As the wickedness of a Minister doth not destroy the Ministry; so the wickedness of a Magistrate doth not destroy Magistracy. Cruel Parents, are Parents still; hence it is that in the New Testament we are so oft commanded to be subject to Heathen Magistrates, to pray for them, to pay to them, and to yield them either active or passive obedience, *Mat.* 22.21. *Rom.* 13.1. 1 *Tim.* 2.2. *Titus* 3. 1. 1 *Pet.* 2. 13, 17. and if Tyrants were not ordained by God, we must exclude his providence from the greatest part of the world. But the Psalmist tells us that *the Kingdom of his providence and power reacheth over all,* Psal. 33. 19. *the Lord hath prepared his throne, and his Kingdom ruleth over all.* All creatures are his servants; even the Devils in Hell do Gods will, though against their own; and so do Tyrants and wicked men; they oft break the will of Gods command, and yet they fulfill the will of his Decree. They serve his purpose and providence *Materially*, when *formally* and *intentionally*

Potestas est à Deo, sed non abusus potestatis. Res ipsa sæpè est à Deo, licet modus quo quis eam assequitur non sit à Deo; sic divitiæ sunt donum Dei, licet modus quo avari eas sibi comparant non sit à Deo. Gerhard.

Qui dedit regnum Mario, *ipse &* Caio Cæsari; *qui* Augusto, *ipse &* Neroni; *qui* Vespatiano *suavissimo, ipse &* Domitiano *crudelissimo; qui* Constantino, *ipse Apostatæ* Juliano. Aug. de Civit. Dei l. 5. c 21.

Dominium temporale habet fundamentum in natura, non in gratia. Ergo cum natura maneat in impiis, dominia exercere possunt. Davenant. Determ. Q. 30. p 136. See more in my Comment. on 1 *Tim.* 3. 2. *p.* 67.

tionally they seek and serve their own, *Acts* 4.27,28.

We are apt to complain of Governours, but who complains of *his sins* which provoke the Lord to set up such Governours over us? *Judges* 3.8. & 4.2. *Job* 34.30. *Psal.* 107.40. *Prov.* 28.2. *Eccles* 3.16. *Esa.* 10.5,6. *Ezek.* 7.11. *Hosea* 5.7. & 13.11. Let us therefore repent of them, and Judge our selves; then will God make Medicines of these Poysons, and either turn or overturn such as molest his people. As in nature, so in Government, nothing is permanent that is violent; so that it is hard to see an Old Tyrant, although for a time they may uphold their state by force and fraud; yet in the end divine justice confounds their practises, and infatuates their counsels to their own ruine. Though they be great, yet there is a greater then they, who will break them with a rod of Iron, and dash them in pieces like a Potters Vessel, (*Psal.* 2.9.) easily, suddenly, irrecoverably. Though men cannot or dare not punish them, yet God will; if King *Zachariah* be wicked and draw *Israel* to sin, God will soon cut him off, so that he shall Reign but six moneths, (2 *Kings* 15.6.) and *Shallum* that killed him (following his Idolatry) reigned but one moneth after him, *verse* 13. and *Pekahiah* his Son, continuing that Idolatry, reigned but two years, *ver.* 23. The persecuting * *Roman Emperours* were sixty three, yet only six of them died a natural death. Usually God cuts off Tyrants suddenly, and raiseth up Pious and Peaceable Rulers in their stead; after a wicked *Ahaz* comes a good *Hezekiah*, after Idolatrous *Amon* a zealous *Josiah*. After harsh King *Henry* comes mild King *Edward*; and after furious Queen *Mary*, peaceable Queen *Elizabeth*. Thus after a storm usually comes a calm, and after a sharp Winter a pleasant Summer.

Peccatum populi Tyrannorum vires.

Tollenda est culpa, ut cesset Tyrannorum plaga. Aug.

2. As for *Taxes*, though they be great and grievous, yet the best remedy is Prayer and Patience.

V. Mr. *Woodwards* Kings Chronicle of the wicked Kings of *Judah*, *per totum.*

Ad generum Cereris sine sine cæde & vulnere pauci Descendunt reges, & siccâ morte Tyranni. Juven. Satyr. 10.

*V. Augustin. de Civit. Dei. l. 3. c. 15.

Illud usu venit ut sceleratissimum sequatur optimus Princeps; quorum enim exitus perhorrescunt, eorum vitam imitari turpe & periculosum ducunt. Sic Neronem Galba *sequutus est*; Nerva, Domitianum; Alexander Severus *Princeps crudelis & temperatissimus*, Heliogabalum *non solum bipedum, sed & quadrupedum spurcissimum. V.* Herodian. c. 1. & Bodin. Method. Histor. p. 301.

See more to this Point in my Comment on 2 *Tim.* 3. 2. pag 31.

Things that cannot be remedied with Patience, must be endured. In 1 *Sam.* 8. 11. the Lord tells them what will be the practice of their King, not as approving or allowing of what he should do; for tis the threatning of a judgement, not the Imposition of a duty. *q. d.* This people shall dearly rue the casting off that form of Government, which I had given them. Yet under all their pressures there must be no rising, but only in prayer; *They shall cry unto the Lord, and acknowledge their sin*, which is the meritorious cause of all their sufferings; yet tis the wisdom of Governours to fleece and not to flay the flock for fear of Insurrection. Twas good counsel which King *Henry* the fourth upon his *death-bed gave to his Son*; *He admonisht him to be moderate in his Taxes*; *for so long as English men* (saith he) *have money and riches, so long shall you have obeysance from them*; *but when they be poor and in want, they be alwayes ready to make Insurrections* at every turn.

Imperantis felicitas in felicitate subditorum consistit.

Objection.

Magistrates are not only cruel, but careless; *they neglect their duty, and therefore I may well omit my pay.*

Answer.

Yet this cannot excuse thee from doing thy duty; another mans sin will not excuse mine; Recrimination is no Purgation.

2. If they are bad, yet better have a bad one then none at all; tis better living under *a Nero then a Nerva*; where nothing is lawfull then where all things are lawfull; *Tyranny is better then Anarchy*; the one keeps things in some order, when *Anarchy* puts all into confusion, and makes every mans lust his Law, and set up as many Tyrants as there are slaves to sin. Government is *de jure naturæ*; no Nation so barbarous, no time so dark but some footsteps of Government might have been seen.

ubi ἀναρχία, ibi ἀταξία.

Ea quæ vera sunt secundum tres gradus, καθ' ὅλου, καθ' ἕκαστον, καθόλου πρῶτον, nullam admittunt disputationem.

seen. The very *Bees* by the instinct of nature have their King whom they acknowledge and follow, and the *Cranes* have a Leader. Though the Nature of man being proud, loves not the Superiority of others; and being licentious, loves not to be straitned by others; yet it teacheth subordination, and chuseth Tyranny rather then Anarchy. The most unruly know not how to subsist without a Ruler: even Theeves have a Leader amongst them; yea and those *Monsters of Munster* that at first decryed Magistracy, yet when they were once got into the Saddle, they quickly set up (such a one as he was) a Taylor King of their own. Yea in Hell amongst the Devils there is a Government, there is a *Belzebub*, a Prince of Devils, (*Mat.* 12. 24.) the Devils who are the Authors of all disorder amongst others, yet have an order amongst themselves. Tis ill with that state where men are left like the Fishes of the Sea which have no Ruler, but the greater devour the less, *Hab.* 1. 14. Where all will rule, there is no rule; and where there is none to rule, there is all manner of misrule, as Idolatry, Murder, Plunder, Thefts, Rapes, Riots and all uncleanness, *Judges* 17. 4, 5. 6. & 18. 30. & 19. 1, 2. So that tis a very bad Government that is worse then none at all; where there is Magistracy, some may be oppress and wronged; but none can be righted where there is none at all. Better poor people should sit under a scratching bramble, then have no hedge at all to shelter them from the storms of popular fury. *Nebuchadnezar* was none of the best Governours, yet he was a Cedar under which the beasts of the field found shadow; and the fowls of the Heaven dwelt in the bows thereof, (*Dan.* 4. 9, 10, 11, 12.) And if a Heathen Magistrate be so *usefull, what is a Christian one?*

A sixth Observation.

We may lawfully give Titles of Honour to Magistrates.

strates. If God himself calls them *Gods*, Shields, Saviours, *&c.* and lay upon them Majesty, Glory and Honour, (*Psal.* 21. 5.) why should any man scruple the giving of them such Titles? Away then with those *sottish Quakers* who are afraid of being too respective (such is their breeding) to Gods Deputies; and therefore they call them Thou *Richard*, Thou *Thomas*, Thou *John*, as if they were talking to some Bearwards rather then Magistrates. But the Holy Ghost hath taught them better manners, and give Titles of Honour to men in Authority; as *King Agrippa*, *Most Noble Festus*, Acts 26. 25. *Most excellent Theophilus*, *Luke* 1. 3. But of this at large in another place.

See my Commentary on 2 *Tim.* 3. 17. *Obj.* 2. *p.* 296.

Caution, yet Rulers must take heed of suffering *Flatterers* to give them Titles which belong not to them, as Most Holy, Most Unconquerable, Omnipotent, Omniscient, our Lord God, as *Domitian* and the * *Popes* of *Rome* are called by their Parasites. Thus *James Naylor* had blasphemous Titles given him by his Adherents, ar Everlasting Son of Righteousnes, and Prince of Peace; they sung before him Holy, Holy, Holy Lord God of Sabbath; no more *James* but Jesus, the Lamb of God, a perfect man, *&c.* Death is the Lot of such blasphemers, *Lev.* 24. 16. *Dan.* 3. 29. Twas the sin of the Persians that they honoured their Kings with Divine Honour, as Gods. Let such remember *Herod*, who for his Pride in suffering Divine Honour to be given to him, was eaten up of worms or lice, *Acts* 12. 22, 23. God is very tender of his own glory; what ever he parts withall he will not part with that, *Isa.* 42. 8. when Satan began to call for divine honour, Christ would bear no longer, but bids him *Be gone Satan.*

Præstat in κόραξ quam κόλαξ incidere, q. *corvi non sæviunt nisi in mortuos, adulatores verò viventes devorant*, *dixit* Diogenes.
*V. *Plura apud Laurentium* in 1 *Pet.* 2. 17. *Obs.* 4.

Against flatterers, see *Plutarchs Morals. p* 69. *Engl. & Aretius Problem. Chap.* 2. *p.* 50. *Greenhill* on *Ezek.* 22 28. *p.* 296. *Clerks Mirror. cap.* 53. *Jenkin* on *Jude* 8. *Obs.* 6.

V. *Naylors* Examination.

V. Q. *Curtius lib.* 8.

Observation 7.

The calling of the Magistrate is an honourable calling.

calling. God puts his own name on them, they are earthly Gods, they judge for him, they bear his Image in their Office, they sit on his Throne, and he sits with them there. Though they be subject to Infirmities, sickness and death as other men are, yet their calling is Honourable; for the Dignitie of Magistracy lies not so much in the persons who are mortal, but in their Office, in that they are Gods Lieutenants on earth, they sit in his place and exercise his power by Deputation; by him they are appointed to execute Justice and preserve the Nations in Peace and Purity. Now the Dignity of Magistracy will the better appear if we consider those *Titles of Honour* which the Scripture graceth them withall; for whereas *Libertines* call them Pests and Plagues, Persecutors, Burdens and Abusers of the world by tyranny & oppression, *&c.*

Εἰκὼν βασιλεύς ἐστιν ἔμψυχος Θεοῦ. *Imago Dei rex est animata.* Menander.

Yet the word of God calls them

1. Gods.
2. Sons of the Most High.
3. Saviours.
4. Fathers.
5. Nursing Fathers.
6. Heads of the Body.
7. Eyes of a State.
8. Servants of God.
9. Shepherds of the people.
10. Healers.
11. Pillars.
12. The Lords anointed.
13. Dignities.
14. Nails in the building.
15. Corner-stones,
16. Shields of the earth.
17. Angels.
18. Foundations.
19. Signets.
20. Captains.
21. Rocks and Hiding places.

1. The Holy Ghost calls them *Gods*, as we have seen at large before.

2. *Sons of God*, not by Nature or Adoption, but by Office, of which see more on *ver.* 6.

3. The *Saviours* of the people; *Judges* 2. 16. & 3. 9. *Neh.* 9. 27. The Lord saved *Israel* by the hand of *Jeroboam*, 2 *Kings* 14. 27. and of *David*, 2 *Sam.* 8. 3. Such a one was *Jehoshaphat*, 2 *Chron.* 20. These God hath ordained for Saviours and shelters to his people against the rage and Violence of a wicked world: hence tis that in their straits and exigencies they Appeal to *Cæsar* for succour (*Acts* 25. 11, 12.) though many times the Remedy is worse then the disease; and those that should be *Saviours* become *Devourers* and destroyers of Gods people; but this is the abuse of their power. God erected them to defend and save his people, that under them they migh lead Quiet, Honest and Godly lives, 1 *Tim.* 2. 2.

See D. *Gouge* his Arrows on *Exod.* 17. 9. §. 40. p. 203.

4. *Fathers* of the people. So *Joseph* who was a Prince in *Egypt*, is called a Father, *Gen.* 45. 8. and *Deborah* is called a Mother in *Israel*, *Judges* 5. 7. The Philistines called their Kings *Abimelech*, i. e. *the King my Father*, *Gen.* 20. 2. & 26. 1. *Psal.* 34. Title. *Saul* was a wicked King, yet *David* calls him *my Father*, 1 *Sam.* 24. 11. and *Job* who was a Magistrate, (a Judge at least) as appears, *Job* 29. 7, 8. and as some conceive a King, (though his dominions might not be so large as ours now are) yet possibly such as in those antient times, and in those Eastern parts of the world were called Kings, being a Supream Governour within his own Territories, though perhaps but of one single City and its Subburbs with some few neighbouring Villages; hence he's called *the greatest man of all the East*, *Job.* 1. 3. and when he came in presence, the Princes and Nobles held their Tongues, *he sate as chief, and dwelt as a King in the Army*, *Job.* 29. 9. 25. yet though he were thus great, he stiles himself a *Father to the poor*,

Abimelech i. e. *Pater-rex, est nomen Pietatis, Potestatis & Charitatis.*
Bonus Princeps non differt à bono patre. Xenoph. Cyropæd lib. 8.

Job

Job 29. 16. and twas an high commendation of *Valentinian* the Emperour, that his people knew not whether they had of him *Dominum an Patrem*, a Father or a Lord. In *Rome* of old the Senators were called *Fathers*, and twas afterwards counted among the *Romans* the greatest title of honour that could be bestowed upon their Consuls, Generals, Emperors or who ever had deserved best of the Commonwealth, to have this addition to the rest of his stile, *Pater Patriæ*, the Father of his Countrey. This Title implyes not only Power and Authority, but also tenderness, care and pitty; they should carry fatherly affections towards their people: as a good Father loves, defends and cherisheth his children, so will a good Prince his Subjects; he will not *grind them by cruel exactions, nor drink their blood to satisfie his own lust, nor suffer them to be poysoned with Heresie; when they cry for bread, he'l not give them a Scorpion; but he is more tender of his people then of himself, and more sensible of their miseries then his own. In all their sufferings he suffers with them, he condoles their miseries, redresseth their wrongs, relieves their wants, reforms their errors, prevents their dangers, procures their welfare and happiness by all good means. Thus men of Publick Places should be men of Paternal and Publick Spirits: such men need no Guard; when King *Agesicles* demanded how he might be safe without a Guard? twas answered, by behaving himself towards his Subjects as a Father to his children. Hence Rulers are called the *Arms* of a people to bear them up and tenderly to lead them, *Job* 22. 8. *Psal.* 77. 10. *Jer.* 48. 25. *Ezek.* 31. 17.

5. *Nursing Fathers, and Nursing Mothers*, Isa. 49. 23. *Kings shall be thy Nursing Fathers, and Queens thy Nursing Mothers.* A most sweet description of the lovelinesse of Magistracy, shewing what tender care should be in them, towards the Church of

——— *Sed* Roma *parentem*,
Roma *patrem Patriæ* Ciceronem *libera dixit*. Juven. Sat. 8. Homerus *nihil aliud in rege desiderabat nisi ut esset fortis in hostes, bonus in cives.*
——*Cum* Patriæ *Pectior dicare* Pater; *utere more Dei nomen habentis idem.* Ovid.

* *Nefaria fuit ista* Neronis *vox, Me mortuo terra igne misceatur. Et illud* Caligulæ, *utinam* Pop. Rom. *unam haberet cervicem quam semel truncare posset.*

Tardè sibi pater membra sua abscindit, & cum abscinderit reponere cupit, & in abscindendo gemit, cunctatus multum diuq; : Propè enim est ut libenter damnet, qui citò; propè est ut iniquè puniat, qui nimis. Ser. de Clement. cap. 14.

Præsint ut prosint.

Varium & multiplex studium denotat, quod liberali manu ab omni illustrium hominum genere impenditur in Ecclesiam Dei. Glassius.

God; no Father or Mother shall be more tender over their children, to provide for them, and to guard them and secure them from annoyance, then Governours in Gospel-times shall be over Gods poor, helpless, Fatherless people. q. d. *Whereas Kings and Rulers of the world are now opposite to the Church; yet in Gospel times Kings and Queens shall gladly take upon them thy Patronage and Protection both in Temporals and Spirituals; no Nurse shall be so tender over their little ones, as they shall be over thee.* Thy Queens shall be *Saraes* (so tis in the fountain,) *i. e.* they shall be as tender over thee as *Sarah* was over *Isaac*, who gave him suck; and as the Nurse out of love spares no cost nor pains, but gives even her own blood to her babe; so the Churches Rulers shall spare no cost nor care, but will venture their lives for the Churches good. As God made several of the Persian Kings Nursing Fathers and defenders of his ancient people the Jews at the time of their return from Babylonish Captivity, as we read in *Ezra* and *Nehemiah*; so we read of the Roman Emperors, as *Constantine*, *Theodosius*, *&c.* that were Guardians to the Christians in their dominions. God would have Governours to carry his people in their bosoms lovingly, carefully, mildly and gently, *Num.* 11. 12. Hence it is that they are called *Benefactors or gratious Lords*, (*Luke* 22. 15.) because of that bounty and beneficence which they do, or at least-wise ought to shew to their people, and are compared to a *lofty tree* which yields shade for beasts, nests and habitations for birds, and meat for all; *Dan.* 4. 20, 21, 22.

Though they be not Fathers to beget thee, yet they shall be Fathers to nurse thee; they shall carry thy Sons and Daughters in their arms, *i. e.* they shall contribute their aid and assistance for the upholding and encreasing of the Church, *Leyford.*

Patet hinc, omnem potestatem. Ecclesiæ esse cumulativam, non privativam in libertatibus quas Christus tradidit Ecclesiæ, &c. Apollon. Jus Mag. circa sacra. p. 30.

Principes vocantur Nedebim, i. e. *benefici*, (Job. 12. 21. Prov. 8. 15.) *quia eos decet clementia & beneficentia.*

6. The *Heads* of the body Polick, and the Principalities of a Nation, *Numb.* 1. 16. & 14. 4. & 17. 2. *Judges* 11. 8. *Titus* 3. 1. and that 1. In respect of *sublimity*, as the Head is the highest and most Honourable member in mans body, so in the State the Magistrate excels others in dignity and sublimity; hence

hence he's also compared to a Mountain which stands above and overlooks the rest of the earth, *Mica* 6. 2.

2. In respect of *power* and profit. As the Head commands the rest of the members and directs their actions for the good of the whole; so the Magistrate is set over his people to direct and rule them for the benefit of the whole body; hence tis that *Jeremy* laments the loss of *Zedekiah* (the last King of *Davids* line, but none of the best) with that Pathetical expression, *The breath of our nostrils is gone*, *Lam.* 4. 20. As a man cannot live without breath, so a Common-wealth cannot long subsist without Government.

Magistratus est velut totius populi communis anima, quâ corpus ipsum reipublicæ sustentatur & defenditur. Danæus.

3. As all the members of the body will hazard themselves for the good of the Head, so should subjects for the good of their Rulers.

7. The *Eyes* of a State. As the eye of the wicked watcheth his opportunities to do mischief; so should the Magistrates eye watch to catch them in their wickedness; to this end God hath set up Magistrates to oversee the manners of the people, and calls them eyes, *Job* 29. 15. *Isa.* 29. 10. *The Lord hath powred on them the spirit of deep sleep, and hath closed their eyes*; but who are those? the next words tell you. The Prophets and Rulers hath he covered. The Hebrew word which we render Rulers, is Heads, because Rulers are the Heads of a people; and what is a Head without eyes, or having its eyes covered? Rulers especially when good, *are the light of* Israel, *and the beauty thereof*, 2 *Sam.* 1. 19. & 21. 17. & 23. 4. 1 *Kings* 3. 28. As Ministers are called *Seers*, and the eyes of the Church, 1 *Sam.* 9. 9. 1 *Cor.* 12. 16, 17. so Magistrates are appointed by God to be the *Eyes* of the Common-wealth, to foresee dangers and prevent them, and to oversee the manners of people to amend them. Now as they should not wear the sword in

Oculus in sceptro was the Egyptian Hieroglyphick of a Princes Vigilancy.

vain; so they should not bear these Titles in vain; they should not be glass-eyes or wooden-legs; as those artificial limbs stand the Body Natural in little stead, so do these the body Politick —— *Stat magni nominis umbra.*

8. *The Servants of God*, *Jer.* 27. 6. *Ezek.* 29. 19, 20. *Hag.* 2. *ult.* yea though they be Heathens, yet their power is Gods, and therefore he calls them his Servants and Ministers, *Rom.* 13. 4. 6. Neither is this Title any diminution to them, but tis the honour of their Honours that they are Servants to so great a Master, who is King of Kings, and Lord of Lords. The Angels those glorious spirits count it their honour to be Ministring Spirits to such a Lord, *Heb.* 1. 14. and Christ by way of Honour is called *Gods Servant*, *Isa.* 42. 1. *&* 53. 11. These are the great Servants of the Common-wealth, endowed with gifts of prudence, fortitude, clemency, *&c.* for the good of others. Neither are they only his Servants by right of *Creation*, for so all creatures are his Servants, *Psal.* 119. 91. Nor Secondly by Right of *Redemption*; for so the elect only are his. But by special *Delegation* and Commission from God, by way of Eminency they are called his Servants, because they are set to serve him in a more excellent place. Now the more Eminent the Master, the more Noble is the service. No Master like God, his work is wages, and such imployment is high preferment. Yet this Dignity calls for *Duty*; for a Servant how great so ever he be, is but a living Organ (as the Philosopher calls him) to serve his Master with all his might; he works for him, he gets for him, he lives to him and dies to him, he's wholly at his beck and service; so must Magistrates who have received their power from God, spend themselves and all they have for his honour: for albeit they are Gods amongst men, yet they are but men with God; the greatest Emperor is but his Minister;

Quò sublimior est gloria, tò major cura. Cyprian.

They

They are Rulers over the persons, yet are but servants for the good of their people. People must serve them, and yet they are the greatest servants. As tis the duty of all to serve them, so tis their Office to serve all.

Qui imperat, servus servorum est. Luther.

2. As Magistrates and Ministers are both διάκονοι, Servants, and have the same Title given them; so it should mind us of that Harmony which ought to be between us: we both have one name, drive at one design, and serve one Master, though in different Spheres, and therefore we should assist each other in the promoting of Gods glory in our places. Its a comely thing when the word and the sword go together.

9. *Shepherds* of the people, *Numb.* 27. 17. *Isa.* 44. 23. *Psal.* 77. 20. *Jer.* 6. 3. & 12. 10. & 49. 19. *Ezek.* 34. 23. *Micah* 5. 4. *Zach.* 10. 2.

They must resemble good Shepherds, 1. In *Industry* and fortitude, as they are exposed to wind and weather, enduring Summers heat and Winters Frost for the good of their flocks, and venture their lives in their defence (*Gen.* 31. 38, 39, 40. *Isa.* 31. 4.) against Dogs, Wolves, Lions, and Bears that would worry the flock: so must Rulers be industrious in watching over the flock, defending it from the Violence of Wild beasts; he must not Tolerate seducers who are called Dogs, Wolves, Foxes to destroy the flock of Christ, but he must drive them from the Fold, and keep his sheep from the Poysonous Pastures of Hereticks. The weak Lambs of Christ he must carry in his bosom, and the strong he must preserve from going astray; this is the meaning of that in *Numb.* 27. 17. where *Moses* prayes that *the Lords people be not as sheep without a Shepherd, but may have a Ruler to go in and out before them, i. e.* one that may guide and govern them both at home and abroad, in time of War and Peace. Thus did *Moses* himself, what indefatigable pains did he

Οὐ χρὴ παννύχιον εὐδειν βουληφόρον ἀνδρα. *Homer. Iliad. b.*

he take for the good of Gods people! he even consumed himself till he had assistants provided for him, *Exod.* 18.18. Tis said of *Agesilaus*, that so great was his care of the publick good that he could scarce get time to be sick. God hath set up Rulers for this very end, by good Laws to guard his people, and by arms valiantly to defend them in their bodies, souls, goods and good name from the Violence of unreasonable men. They are principally ordained for the good of the Church; *All is theirs finaliter* (*i.e.*) the end why God created all things was specially for the good of his Church; as Ministers, so *Cæsars* are set up by God for the benefit of his people, who are exposed to more dangers then other men. Shepherds are set for the safety of the Sheep and not of the Wolves; and as for the punishment of wicked men, tis principally reserved for the judgement of the great day, 2 *Pet.* 2.9. the defence of the godly is the Magistrates great work; This office will take up the whole man. Twas the sin of the *Bishops*, that they would be Bishops in the Church, and Lord-Keepers, Lord Treasurers, Privy Counsellers and Justices of the Peace too: and so between both, they were neither good Magistrates, nor good Ministers, but deceived the Church, misled the King, and wronged the State; of such *Latimer* complains, Since *Lording* and loytering hath come up, Preaching hath gone down, contrary to the Apostles times; for they Preacht and Lorded not; but now they Lord and Preach not. They that be Lords, will ill go to plough; tis no meet office for them, it beseems not their State, and thus came up *Lording Loyterers*: and if the Plow-man in the Countrey were as negligent in his Office as Prelates be in theirs, we should not live long for want of food. Let such consider, 1. That Magistracy and Ministry are two distinct offices, to be executed by distinct persons, (*2 Chron.* 19. 11.) in

Latimers Sermon on the Plough. *p.* 19, 20.

V. *Tilenum in Syntag. p.* 2. *Disp.*32. *Thes.*33. *& Amesii Medul. l.*2. *c.*17. §.48.

different

different administrations, having different objects and ends; and therefore ought not to be confounded by us; hence the domination of the Priests is reckoned as a horrid thing, *Jeremiah* 5. 30, 31. *Ezek.* 34. 4.

2. Christ himself tells us that his Kingdom is spiritual, tis not of this world; and when they sought to make him a King he fled from them, *John* 6. 15. and refused to divide inheritances (*Luke* 12. 14.) or to sentence the woman taken in adultery which belonged to the Magistrates office, *John* 8. 11. yea he forbad his Disciples and their Successors the exercising of any Lordly or Political dominion, *Mat.* 20. 25. & *Luke* 22. 25. And if they might not serve Tables and see to the Poor, because it hindred their studies, (*Acts* 6. 2.) much less may they attend Seats of Judicature which are greater impediments; besides they are expresly commanded *not to intangle themselves in the things of this world*, 2 *Tim.* 2. 4. and this drowning themselves in secular offices is condemned by many Councels.

Stetisse legi Apostolos judicandos, non sedisse judicantes. Bern. l. 1. de consid.

Concil. Eliber. Can. 19. *Carthag.* 1. *Can.* 6. 9. *Calcedon. Can.* 3. *Constant.* 6. *Can.* 9. *Moguntin. Can.* 10. 12. *Rhemens. Can.* 29, &c.

2. In *Tenderness over the flock.* A good Shepherd doth fleece but not flay his Sheep; so a good Magistrate is moderate in his Taxes and Impositions on his people. Many Rulers are Tyrannical *Beasts*, not Shepherds; hence those four persecuting Monarchs are compared to Beasts for their cruelty, (*Dan.* 7. 3. 7.) when they should be Angels and Guardians to defend, they are devouring beasts that have Teeth, great Teeth, great Iron Teeth (so is that Beast in *Daniel* described) to shew what spoil and havock he would make amongst the people. Of such unnatural Shepherds the Lord complains, *Micah* 3. 3. *Zach.* 11. 5. such must know that the flock is the Lords, not theirs; the people are the Sheep of his Pasture, and therefore they are called *His*, by a special propriety, *John* 21. 15, 16.

my Lambs, *my* Sheep; not *Thy* Lambs or *thy* Sheep. When *Solomon* prayed for an understanding heart, twas that he might Judge *Thy* people (1 *Kings* 3. 9.) Not *my* people to slay, slay and destroy, but Thy people to be loved, fed, and defended by me. Princes are not set up to seek themselves, but their peoples good.

Reipublicæ salus suprema lex esto, & præcipuus scopus quem sibi quilibet Magistratus proponat. Plato de Rep. l. 1.

3. In *Excellency.* As the Shepherd excells his Sheep, so should Rulers excell their people. As *Saul* was taller by the head and shoulders then other men, so ought these to excell in Wisdom, Temperance, Righteousness and Religion, that by their good Example they might lead their people after them. *Agesilaus* said well, *A Prince must out-goe his Subjects, not in Lust and Pleasure, but in Temperance and Magnanimity.* So said *Cyrus, He is not worthy to govern, that is no better nor more vertuous then they over whom he is to command.*

Magistratu dignum non esse quenquam qui non sit melior subditis, dixit Cyrus.

10. Healers and Binders and Chirurgians, which bind up the wounds of their people, and labour to heal the divisions which are amongst them; hence tis that *Job* 34. 17. *Isa.* 3. 7. Rulers are called *Healers* or binders up, a Metaphor taken from Chirurgery, and the binding up of wounds and sores for the cure of them. And Oh that the Rulers of our Nation would labour to make good this blessed Title by using all good means for the healing of all these sad Divisions both in Doctrine and Discipline, both in Principles and Practice. *Parliaments* for the State, and *Synods* for the Church, are excellent Remedies against exhorbitances both in the one and the other.

Chobesh, *ligator vulnerum*, from *Chabash* to tie fast, because tis the part of a good Prince to bind up the wounds of his subjects, the light of his countenance should be as life to his people, and his favour as the latter rain, *Prov.* 16. 15.

11. *Pillars of a State*, it cannot stand long without them. The world would soon fall into confusion and shatter all to pieces (as to its civil capacity) if the Lord had not founded it on the Pillars of Government, Psal. 75. 3. *I bear up the Pillars of the earth, David* a King was a Pillar that by his wisdom

wisdom and faithfulness did bear up the inferiour Magistrates, whom he calls the Pillars of the earth in a Political sense. These are the stakes in the hedge of the State, which keep up the fence that the wild beast enter not; yea the Lord looks at any one of them as able to make up a breach against him, *Exod.* 32. 10. *Ezek.* 22. 30 31. *Jer.* 5. 1. If the Lord could have found but a man that executed judgement *i.e.* but one faithfull Magistrate in *Jerusalem*, he had spared it for his sake. One *Phineas* executing judgement staid the Plague, *Psal.* 106. 30.

12. *Christs or the Lords annointed*, So *Saul* was called, 1 *Sam.* 12. 3. 5 & 24. 6. and *David* 2 *Sam.* 19. 21. *Psal.* 84. 9. & 132. 10. and *Cyrus* though a Heathen and one that had not received the external unction of Oyl which the Kings of *Israel* received at their Inauguration, yet being appointed of God to do him service, this call of God was beyond all the external unction in the world. *Isa.* 45. 1. Tis true the Kings whose choice had somewhat extraordinary in it, were installed into their office by pouring of Oyl upon them, 1 *Sam.* 10. 1. & 16. 12, 13. 1 *Kinge* 19. 15, 16. & 2. 9. 3. Now this Ceremony of Anointing signified that they were called by God to their office, and should receive from him all gifts and graces needfull for their places. Yet this Title is given to all believers, *Psal.* 105. 15. 1 *Cor.* 1 22. 1 *John* 2. 20. 27.

See more fully our Large Annot. on 1 *Sam.* 10 1.

ungere aliquem est eum tum muneri alicui præficere, et m donis ad illum obeundum necessariis instruere; ita ut unctio istos duo complectatur. 1. Destinationem seu Vocationem ad aliquod munus. 2. Donorum ad munus illud exequendum necessariorum collationem. Ravanellus.

13. *Dignities, Glories and Majesties, Dominions, Principalities and Powers*, Rom. 8. 38. 2 **Pet.* 2. 10. *Jude* 8. all in the Abstract, put for men that are set in Power and Dignity, and because of that glory and excellency wherewith God is pleased eminently

* Δόξας, *gloria.*

to adorn them. Though *Libertines* reproach them as Inglorious and fools in *Israel*; yet the Holy Ghost for-seeing what spirits would arise in Gospel-times, calls them *Dignities and Higher Powers* in respect of their Superiority and preheminence above others, and in respect of those glorious gifts and endowments which God adorns them withall, whereby they are fitted for an honourable, fruitfull and faithfull discharge of their office, as wisdom to discern between good and evil, clear apprehension, Magnanimity and Zeal. Thus even *Saul* when he was made a King, was said to be another man *i. e.* he was adorned with Prudence, Clemency, Magnanity and other Princely vertues fit for his place, 1 *Sam.* 10. 9. and so was *David*, 1 *Sam.* 16. 13. These are the light and glory of a land, of whom we may say as the people did of *David*; *that he was worth ten thousand of them.* 2 Sam. 18. 3. & 21. 17.

14. *Nails and Pins* upon which all the burden hangs, and therefore they have need to be fastned in a sure place, keeping close to the Rule of the word; never till then will they be a glorious Throne to their Fathers house, *Isa.* 22. 23. Now the Magistrate is compared to a Nail fastned in a Wall.

1. For *Stability* and firmness; as a Nail driven into a Wall sticks fast, so God will establish and confirm the power of Magistracy, that it shall be no more removed then a Nail that is driven up to the head, which may be matter of singular comfort to all faithfull Magistrates, who must look to encounter with many difficulties and indignities from an ungratefull world. But he that hath called them to their honour, will keep them there, and fix them with his own hand, whilest they walk in his fear, doing justice and judgement, *Prov.* 29. 14.

2. In respect of *Utility*; as a Nail that is fastned in a Wall is fit for many uses; so a faithfull Magistrate

gistrate is many wayes beneficial to the people where God hath fixt him; and as Pins do fasten Tents, so these help to fix us in our places in peace, in despight of Oppressors, *Zach.* 10. 4. and as the beams of a building are fastned and united by nails one to another; So Magistracy is a means to unite people together in Society and Amity.

3. In respect *of the weighty labours* that lie upon him. We know every one is apt to clap somewhat upon a Nail or Pin. Arms, Utensils, Vessels, great and small we use to hang upon the wall. So the Magistrate is usually loaded with imployment; every one comes to him for support, defence and succour. They lay and leave their loads with him, all the necessary Utensils of the house hang on this Nail. Upon it hang Vessels small as well as great; their Justice is or ought to be as large as *Solomons* wisdom which extended to the Hyssop, as well as to the Cedar; *Isa.* 22. 24. *They shall hang upon him all the glory of his Fathers house, and all the Vessels of such quantity*, even little Cups as well as great Flaggons: all affairs, great and small, and all the weight of the Common-wealth shall hang on him from the highest to the lowest. *The glory of a Nation hangs on the Nail of Government.*

15. *Corner stones*, which laid in the foundation do uphold the building. The main stress lies on the Corner-stones, *Zach.* 10. 4. *out of him shall come the Corner*; Whats that? why the word is a Metaphor commonly used for Governours and Magistrates, 1 *Sam.* 14. 38. *Judg.* 20. 2. where the chief of the people (in the fountain) are called the *Corners of the people.* As Christ is the Corner-stone on which the Church stands, (*Isa.* 28. 16. 1 *Pet.* 2. 6.) So the Magistrate under God helps to uphold the Common-wealth.

Phinah, *angulus exterior ædificii, & per Metaph. Princeps qui est robur populi.* Leigh.

2. These help to *Unite the building* and keep it together that it fall not asunder. As stones laid

in the corner of a building where two Walls meet, are thereby united, strengthened and supported; so Magistrates are the stay and strength of a place, (*Esa* 19. 13.) they are the strong Towers and Bulwarks of a State. Tis true, all the stones in the building do conduce to the upholding of it; but the main weight of all lies on the Corner-stones; draw out these and the building cannot stand. As *Samsons* strength lay in his locks, so doth the strength of a State in these.

Angulus Metaphoricè vocatur Princeps qui Rempublicam continet, stringit, prospicit & roborat, ut angulus utrum parietem in domo. Hierom.

3. As tis an Uniting, so tis also an *Adorning stone*, tis an Ornament to the building, because there is more labour spent in Polishing the Corner-stone, then in the ordinary stones of the building, *Psal.* 144. 12. Magistrates are usually endowed with more choice parts and gifts then others, as I have shewed before.

16. *Shields of the earth*, *Psal.* 47. *ult.* *Isa.* 21. 5. *Jer.* 51. 11. those which we call Rulers, the Original calls Shields and Bucklers, *Hos.* 4. 18. Magistrates like Shields should protect Gods Sabboths, Ordinances and people in their lives and estates from the violence of those Sons of *Belial* which labour to bring all into confusion that they may the better enjoy their own lusts. A Shield is for Preservation, tis a kind of Partition-wall between a man and danger, it bears all the darts that are thrown at us. When judgements are abroad, they should with *Moses*, *Joshua* and *David* by prayer wrastle with God, and lie in the breach to turn away Gods anger from them: then God will be *scutorum scutum*, a Shield of defence to such Shields of the earth.

Sit Princeps Clypeus, *non malleus.*

See more in Dr. *Reynolds* Assize Sermon on *Psal.* 47 ult.

Government is that *Staff of Beauty* with which God protects his people, *Zach.* 11. 7. tis called a Beautifull Staff for the profit and comfort which comes to us by it. As the Shepherds staff is for direction, correction, defence and support, even so is Government. 1. It *directs* a man that is willing to

to live in Order, what to do, and what to shun. 2. It *corrects* him that will not be ruled. 3. It *defends* the poor and oppressed, and is a support to him who is wearied out with hard dealing from men.

17. *Angels*, for Wisdom, Purity, Righteousness and Majesty. As the Angels are Gods Messengers alwayes ready to execute his will; So Magistrates must be prompt and ready to defend the good, and punish the wicked according to Gods Commandment, 2 *Sam.* 4. 17. 20. & 19. 27.

18. The Foundations of the earth, *Psal.* 11. 3. & 82. 5. *Micah* 6. 2. *If the foundations be destroyed what can the righteous do?* When there is no Law for lewd and loose men, what can the Righteous do but glorifie God by mourning for the things which they cannot mend, and yet comforting themselves with this, verse 5. *that the Lord is still in his holy Temple and hath his Throne in Heaven, q. d.* though all be in confusion and we can see no help on earth, yet we will look unto God for aid, who sees and considers the sorrows of his people, and who can and will help them, when men will not. Magistrates under God are a special means to uphold the world and keep it from running into confusion; hence they are called *Adonai*, from *Eden, basis* (*Gen.* 45. 8. *Isa.* 22. 18.) because like a foundation they uphold the building; hence Rulers and Valiant men are called *Barrs* (*Hosea* 11. 6. we read it Branches, the Original will bear both) which help to fasten our gates, and as the Ark was carried with Bars, so the weight of the Common-wealth lieth on these.

Βασιλεὺς *quasi* βάσις τῆ λαῷ, *fulcrum & fundamentum populi.*

Badim *propriè rami sunt arborum densiores & crassiores, parandis vectibus idonei, unde quidam vertunt* Vectes *ejus.* Rivet.

19. *Signets* or Sealing Rings which are neer and dear to us, being continually worn by us; *Jer.* 22. 24. *Hag.* 2. *ult.* With these we seal our choicest secrets and ratifie what we would keep safe, wearing them as an ornament on our right hand, and giving them as Monuments to our intimate friends. Thus *Pharaoh* gives *Joseph* his Ring, *Gen.* 41. 42. and *Ahasuerus*

erus gives *Haman* his darling a Ring, *Hest.* 3. 10. So the Prodigal when he was restored to honour and freedom from his swinish kind of life, had a Ring given him by his Father as a Testimony of his intimate love to him, *Luke* 15. 22. In these also the Jews did inscribe some name or character of that which they held most pretious: hence the Spouse desires of Christ, *that he would set her as a Seal on his heart, i.e.* that he would further assure her of his love and confirm it to her, that she might be kept safe from her enemies, and never be forgotten by him, *Cant.* 8. 6. By all this we see Gods tender care over Magistrates, and how he accounts himself honoured by them; they are as a Signet on his right hand to him when they build his House, promote his Worship and defend his people. Though they may be contemptible in the eyes of the Sons of *Belial*, yet they are pretious and lovely in Gods eye.

Ponere aliquem ut sigillum brachio vel cordi suo, est eum summo in pretio habere, vehementissimè amare, arctissimè sibi adjungere, studiosissimè curare, fovere, custodire ac tueri. Ravanellus.

20. *Captains, Guides, Overseers and Watchmen*, 1 *Sam.* 9. 17. *Psal.* 127. 1. *Prov.* 6. 7. *Mat.* 10. 18. *Acts* 7. 10. 1 *Pet.* 2. 14. As Ministers are guides and Bishops in an Ecclesiastical sense, because they must see to the flock that is committed to their charge, (*Acts* 20. 28. *Heb.* 13. 7. 17.) and lead them both by their light and lives: So Magistrates are Bishops and Overseers of the people in a Politicall sense, and must use all means that their people under them may live in Peace and Piety.

Ἡγούμενοι, *duces & præsides.*

Vos estis Episcopi in Ecclesia; ego extra Ecclesiam sum constitutus, dixit Constantinus Imper.

21. *A Rock, a Covert and hiding place* from storms and Tempests, *Isa.* 32. 2. *Ezek.* 28. 16. *Nahum* 2. 5. A man, i.e. *a King, shall reign in righteousness, and Princes shall rule in judgement, ver.* 1. viz. *Hezekiah* and his Princes, yea all imployed under any of these, for the meanest in places of authority participate (according to their measure) of that which is here said of the highest; every one that is set above others, may and must some way be a shelter and refreshing to the afflicted. This the four ensuing Metaphors do

Hezekias *erit ut latebra, rivus, umbra.*

do excellently imply setting forth the Beauty and benefit of Government. 1. Rulers shall be a *Hiding place and covert*; these are words of Latitude, implying any kind of shelter; by the first we may understand a Wall, a high bank, a thick hedge or great Tree, to any of which we creep in a windy day. By the latter may be meant a house or haven to save us from storms either upon Land or Sea; *Wind* imports lesser evil, annoying us; *Tempests*, greater mischiefs quite overwhelming us: Both these Metaphors shew that protection is part of good Government. In the other two there is a further thing. 1. Refreshment in inward drought, by *Rivers of Waters* which are very precious in deserts. 2. In outward scorching heat, by the *shadow of a great Rock*, both most comfortable and reviving to the languishing and tired traveller, almost ready to die for thirst, or melted with the burning heat of the Sun, in those spatious plains and uninhabitable deserts. This Text alludes to Gospel-times, and is fitly applied to Christ, but in the Letter it relates to Rulers and Magistrates, as *Hezekiah* and his Under-Officers.

Rex pius est murus *à vento*, Portus *in tempestate*, Rivus *in siti*, Umbraculum *in æstu*; *hæc multò abundantius præstitit Christus, cujus Typus erat* Hezekias *populo suo graviter afflicto atque jactato à vento vehementiori, a graviori siti, ab ardentiori æstu* Sanctius in locum.

Hæc Historicè de Hezekia, *Allegoricè de Christo dicuntur.* Aquinas.

NOW all these Titles of honour God hath given to Magistrates to encourage them against those discouragements which they are sure to meet withall in the faithfull discharge of their duty.

2. It should teach us to lament the loss of good Magistrates. If he that hath lost a good Father, Friend, Guardian, *&c.* cannot but mourn; how great then should our mourning be for the loss of a gratious Prince in whom all those Titles of love and respect do concenter and meet! When good *Josiah* was dead, what bitter lamentation did the people make, (2 *Chron.* 35.24, 25.) First *All Judah* and

Jerusalem mourn for him. 2. Tis with a *great* mourning; the lamentation for him is put as the the highest President of mourning, *Zach.* 12. 11. Great losses call for great lamentation. The loss of godly Magistrates and godly Ministers, are great losses, and therefore the Saints lay them deeply to heart. When *Moses* was dead, the people mourned for him thirty dayes, *Deut.* 34. 8. when *Samuel* died, all *Israel* mourned for him, 1 *Sam.* 25. 1. yea when *Saul* a wicked King and *David's* enemy too, was dead, yet see how he laments his fall, and makes a Panegyrick or Funeral Oration in his praise, 2 *Sam.* 1. 17, *&c.* So good Ministers are spiritual Fathers, the Chariots and Horsemen of *Israel*, and therefore we should lay to heart their deaths, *Num.* 20. 19. 2 *Kings* 13. 14. *Acts* 8. 2. and the rather because tis the sins of a people that provoke the Lord in wrath many times to remove godly Magistrates and Ministers from amongst us.

3. Those Titles of *Dignity* do shew Magistrates their *duty*. Let no man glory in Empty Titles, but labour to answer them in obedience. Let your lives and your names answer each other. Remember that God hath given you Magistratical gifts not for your selves, but for the good of others, and to him you must shortly give an account of all the Talents which he hath intrusted you withall. Hearken not then to *flatterers* who would puff you up by telling you that you are *Gods*, and Sons of the most High, and therefore you may do what you please, you are to account to none but God; *Where the word of a King is there is Power, and none may say unto him What dost thou?* Eccles. 8. 4. and *Samuel* tells the people (say these Court-Parasites) that Kings have absolute power over the lives and estates of their Subjects, 1 *Sam.* 8. 11. to 18. Thus they make Kings glad with their lyes, *Hos.* 7. 3. and are the worst sort of Beasts; for whereas other beasts prey

tet inveniantur in opere, quod signantur in nomine. Non sunt hic inanium figmentorum, sed rerum veriſſimarum tituli. Musculus.

pray upon dead carkasses, those devour men alive.

As for that Text, *Eccles.*8. 4. the meaning is, that where the word of a King is, there is power, *viz.* to punish such as do evil, and none can call him to an account for so doing; and in this sense none may say unto him What dost thou? else the wicked actions of Kings may be, yea and have been reproved. *Nathan* reproved *David*, saying, What hast thou done? *Elijah* reproved *Ahab* for his murder, saying, What hast thou done? Tis only Gods Prerogative Royall to do whatsoever pleaseth him and to be accountable to none; none may say unto him What dost thou? *Dan.* 4. 35. The greatest men in the world are, or should be under Law. Tis not for any man to say, (*Sic volo, sic jubeo, stat pro ratione voluntas.*) My will's my Law; no, Kings themselves must read and rule by Law, *Deut.* 17.

Nulla potentia fida est, si sit nimia. Sen.
Tyrannus dicitur ἀνυπεύθυνος, i.e. *liber & immunis à reddendis rationibus.* Arist. Polit. l. 4.

2. As for that Text in *Samuel*, Tis the threatning of a Judgement, and not the Imposition of a Duty. *q. d.* This people shall dearly rue the casting off that Form of Government which I have given them; for I will give them a King in my wrath that shall deal like a Tyrant with them, taking away their goods and Cattle from them by violence, and making slaves of them and theirs, as the Kings of the Nations whom they desire to be like, have done to their subjects, ver. 9, 11. *Samuel* tells them, *this will be the manner of your King.* The Court-Bishops render it *Jus Regis*, the Right of the King, and thereupon inferred that all the Subject had was in the Power of the King and lay at his mercy. But *Mispha Hammelech* doth not here signifie Right, or what Kings *de jure* ought to do, but what *de facto* they would do to satisfie their Lusts of ambition and covetousness. This will be (their custom for so the word is rendred, *Gen.* 40. 23. *Exod.* 21 9. 1 *Sam.* 2. 13. yet that did not justifie the wickedness of the

Deus hoc jus nec sancit, nec approbat, sed tantum prædicit, ejusq; acerbitatem graphicè depingit, ut eos à Petitione Regis avellat. à Lapide.

Jus Regis dicitur quod à rege non pro suo officio, sed per suo arbitrio; non pro æquitate, sed pro Voluntate institutum est. Mendoza in locum.
Non his depingitur quod Reges jure possint, sed quid audeant, & pro suprema potestate quam habere se putant, contra naturæ leges & omnem humanitatem Tyrannicè decernant. Sanctius.

Priests) not Right; for if Kings might lawfully do all that is here set down, then *Ahab* had not sinned in taking away *Naboths* Vineyard by violence from him : but this is expresly forbidden, *Ezekiel* 46. 18. and God punisht *Ahab* for it, 2 *Kings* 21. 18. but the Lord commands the King to study his Law, and to rule according to it, (*Deut.* 17.16,17,18.&22.37.)which is directly contrary to this *Jus Regis*;for there the Lord commands the King *not to multiply Horses.* Ver. 16. but here tis sad he will do it, *Ver.* 11. The Lord commands that he should not covet riches, *Deut.*17.17.but here tis said *ver.* 14. that he'l get their Fields and Vineyards from them, and take their Cattle and Children from them, *ver.* 14, 15, 16, 17.

Caution. Yet this doth not debar Rulers from a Legal right over the persons and estates of men both in times of War and Peace ; provided they exercise it in a lawfull manner, *viz.* for the promoting of the publick good,and the defence of the Laws,Religion and Peace of the Land.

Cum leges præscripsisti aliis,præscripsisti & tibi;siquidem naturalis æquitas postulat ut idem jus omnibus ex æquo reddatur; ut Ambrosius ad Valentin. Epist. 32.

Princeps dependet à lege naturæ, divinâ & fundamentali; quatenus homo est, dicitur observare legem naturæ ; quatenus Christianus, legem divinam; quatenus princeps, legem fundamentalem. Maccovius.

Distinguendum est inter temerariam regis cupiditatem & Reipublicæ utilitatem ac necessitatem. Si Rex privatâ libidine & habendi cupiditate impulsus talia sibi vendicet, injustè ac Tyrannicè agit; sed si Reipublicæ salute & utilitate id exigente, talia postulat, regiâ suâ potestate merito utitur. 2. Distinguendum inter rem & rei modum. Si Rex in hisce exigendis modum justum ac legitimum servet, & absq; violentia operas, decimas & tributa pro regni sui statu ac necessitate exigat, non potest dici Tyrannus; si verò modum necessarium & legitimum fuerit egressus, & ex subditorum incommodo suum duntaxat quærat commodum, potestate suâ abutitur. Gerhard de Magistr.

Now as the Magistrates must take heed of *Anabaptists* on the one hand who offend in *Defect*, and give him too little ; so he must take heed of Court-Clawbacks who offend in *Excess* and give him too much; they make a God and an Idol of him for their own ends , obeying his commands against Gods commands, and preferring great mens wills before Gods holy word. Those cry up Kings as Gods; calling them Omnipotent, Unlimited, Independent, not

*Dum vitant stulti vitia,in contraria currunt.*Horat.

Domitianus *juberet de se scribi, Dominus & Deus noster sic fieri jubet.* Suetonius.

not to be questioned by any Authority, *&c.* Thus the Arminians (to curry favour with great ones, and the better to supress Synods) superlatively extolled the Power of the Magistrate in Ecclesiastical affairs; and this is the policy of many Sectaries in our dayes to cry up Magistracy, that they may the better cry down Presbyterie, which they know would curb their errors and prophaneſs. Thus *Erastus* a Physitian, but a rotten Divine, puts all Church-censures into the hand of the Magistrate, and so confounds Magistracy and Ministry together, which are too distinct offices, having distinct bounds and duties belonging to them, which they may not trangress upon pain of Gods displeasure: If *Uzziah* the King will be so bold as to offer Sacrifice which belonged to the Priest, let him expect a Leprosie for his pains, 2 *Chron.* 26. 18. to 22.

Errores Arminii qui coram supremâ curiâ detecti essent, ne Ecclesiis patificrent, omnibus modis allaboravit. Pezel. Melif. Hist. pag. 1196. 1203. Walæus Loc. Com. Tom. 2. p. 17.

[See the *Erastian Tenents* fully confuted by the Learned *Rutherford* his Divine Right of Church-government. *Chap.* 6. *Q.* 2. *p.* 257. *to* 647. and in his Due Right of Presbyterie *in fine, chap.* 6. *p.* 387, &c. *Gelaspy Aarons* Rod blossoming *per totum.* The Vindication of the Presbyterian Government by the Province of *London, p.* 8, 9, &c. *Walæus Loc. com. P.* 2. *p.* 3. *ad pag.* 73. *Apollonius, Jus Magistratus circa Sacra.*]

4. Magistrates must take heed of *dishonouring* their Honourable calling by profane practices. Their lives should be an Epitome of their Laws. They are apt to call for Duty and Reverence, but let them do their duty to God and honour him, and then he hath promised to honour them; but if they suffer Gods name to be blasphemed, and his Worship, Day, & Servants to be despised, he will cause them to be despised, *he will pour contempt on such Princes*; *Job* 12. 21. *Psal.* 76. *ult.* if *Elies Sons* be vile, it is because they made themselves so by their wickedness, 1 *Sam.* 3. 13. The loose lives of Rulers doth detract from

How men abuse their authority, See *Downams Warfar. l.* 2. *c.* 11. *p.* 486, 487.

their authority. As a wicked Minister cannot with comfort and confidence reprove another for those crimes of which himself is notoriously guilty; So a wicked, swearing, drunken Magistrate cannot with comfort punish another for those sins, which riegn in himself. *We Princes (said Queen* Elizabeth) *are set as it were upon Stages in the sight and view of all the world; the least spot is soon spied in our garments, a blemish quickly noted in our doings; it behoves us therefore to be carefull that our proceedings be just and honourable.* As Ministers in their calling, so Magistrates in theirs are Gods Embassadors, and represent his person; and therefore they must do nothing unbeseeming their great Lord and Master. Since God condescends so far as to Gift them, and grace them with his own name, they must walk like Gods on earth. As *Alexander* said to one of his name, *Aut fortiter pugna, aut nomen depone. Either fight like* Alexander *or never bear his name.* So say I, either act like God or never bear his name. Rule as God would rule, Judge as God would judge, Punish as God would punish, and reward as he would reward. As he hath given you more Power and Opportunities of honouring him then he hath done to others, so he expects more from you then he hath done from others; for men to be called *Gods* and yet fight against God, to make Laws against his Laws, to use or rather to abuse their Power against that God that gave it, this is to be Gods in name, but Devils indeed. What? Gods and be Drunken? Gods and take bribes? Gods and be cruel and covetous, *&c.* Hell is full of such gods. To such we may say as *Naomi* said sometimes in another case, (*Ruth.* 1. 20.) call me no more *Naomi*, *i. e.* beautifull, but call me *Marah*, bitter: so say I, call those no more *Gods and Governours*, but call them *Beasts and Devils.*

V. *Cambdens Qu. Elizab.* English. p. 325.

Nomen inane. crimen immane. An empty name is a great shame.
Loco ignominiæ est dignitas in indigno, tanquam simia in tecto. Seneca.

Quâ fiduciâ iniquitatem in tribunal suũ admittent qui d Dei viventis thronum esse audiunt? quâ audaciâ injustam sententiam eo ore pronuntiabun quod divinæ veritati designatum esse organum intelligunt? Quâ conscientiâ in impia decreta subscribent eâ manu quam ad perscribenda Dei acta sciun ordinatam? Calvin. Instit. l. 4. c. 20. §. 6.

Quest.

Quest. *But what must Magistrates do that they may resemble God whose name they bear?*

Answer. They must labour to resemble him

In nine Particulars,
1. In Wisdom.
2. Simplicity.
3. Impartiality.
4. Clemency.
5 Patience.
6. Tenderness to the { Poor. / Gods name & Worship. / Gods Ministers.
7. In searching into causes.
8. Judging justly.
9. Doing good to all.

1. They must get *Wisdom* and dexterity in their calling. As Ministers, *Mal.* 2. 7. so Magistrates should be men of *Knowledge*, *Deut.* 1. 13. *Psal.* 78. *ult.* able to discern between good and evil, that they may rightly time and circumstantiate their actions, (*Eccles.* 8. 5.) and thereby uphold the *State*, *Prov.* 29. 2. *David* was wise as an Angel of the Lord, 2 *Sam.* 14. 17. *Ezra* must appoint none for Judges but such as know the Law, *Ezra* 7. 25. Tis an art of arts, and a science of sciences, even one of the hardest works in the worlds rightly to rule men. He had need be an *Argus*, or like the Ring in *Ezekiels* wheels, full of eyes, *Ezek.* 1. 18. another *Janus* to look forward and backward that he be not surprized. Men are witty in wickedness, and subtile to smooth over bad causes with fair pretences; So that if the Magistrate be not a very wise, judicious, experimental man, they will easily escape the sword of Justice; hence *Solomon* is commended for asking Wisdom, 1 *Kings* 3. 9. Tis well observed that *Rome* saw her best dayes under her most learned Kings and Emperors, as *Numa*, *Augustus*, *Titus*,

Superiores sint qui superiores esse sciunt. Bern. See Dr. *Seamans Ser* on 1 King. 3. 9. Preacht 1644. pag. 22.

Ars est difficillima rectè gubernare rempublicam nullum enim animal homine morosius.

Quantum prudentiæ, integritatis, mansuetudinis, continentiæ & innocentiæ studium debet esse in iis, qui divinæ justitiæ ministros se esse norunt? Calv. Psal. 58. 2. & 94. 20. Job 13. 4. Jer. 5. 26. Sinners are Impudent, and Innocency is modest and oft-times uneloquent.

Quò honestior conscientia, iis plerumq; frons imbecillior. Hieron.

Plato could say, *Felices fore respublicas, si vel studia sapientiæ consectentur reges, vel sapientes imperent. Illas resp. beatas fore in quâ juvenum hastæ, senum concilia pollent, dixit* Putarch.

Justitia sit cœca in exequendo, oculata in dijudicando.

Debet Magistratus summus religionem quam defendendam suscipit, etiam cognoscere, in eam inquirere, de ea judicare, eamq; prius judicio suo non tantum apprehensivo, sed etiam discretivo comprobare, &c. Hommius Disput. 30. 156. Ubi plura.

* See Mr. *Strong.* 31. *Ser. pag.* 617. ☞

tus, Constantine, Theodosius, &c. An ignorant Ruler is like a blind Pilot that lets the Vessel be ruined on Rocks and Sands. Hence tis set down as a sore judgement when Princes are children, and Babes rule over men (*Isa.* 3. 4, 5.) not children in years, but children in discretion; then men fall to oppressing and wronging one another. As bodily Physitians, so State Physitians should have an Eagles eye, a Lyons heart, and a Ladies hand. Such as Rule others, had need to be well instructed themselves, that so they may see with their own eyes. Tis dangerous for Church and State when the Governours of it are ignorantly led by others, and cannot Judge of the things which are propounded to them. Hence tis that the Lord would have them to Write, Read and Study his Word, that they might be able to Rule according to it, *Deut.* 17. 18. which made *Jehoiada* the High Priest at the inauguration of King *Joash* to deliver the Testimony or Book of the Law unto him, (2 *Kings* 11. 12.) that by observing the Preceps and Presidents there recorded he might Rule accordingly. He must know Gods Law, and he had need to know the Laws of the Land too; else how will he be able to determine according to Law, if he do not know the Law? The Scripture is the best Counselor for the greatest Stateseman in the world. This is the way to make him * prosper, *Josh.* 1. 8. To this end they should get Godly and Learned Counsellors about them, that they may be able to resolve their doubts, and direct them in Gods paths. Tis of great Consequence for Princes to have *a Joseph, a Nehemiah, a Nathan, a Daniel* about them. Whilst *Jehoiada* the Priest lived who was a pious and a learned man, it went well with King *Joash* and all his Kingdom, 2 *Kings* 12. 2. but when that good man was dead, all went to ruine. As a Minister must not be a Novice left he fall into Temptations; so a Magistrate had need to be an experimental,

perimental, well-seasoned piece that he fall not into snares: and as a Minister should have somewhat in him more then an ordinary man (*ex quovis ligno non fi Mercurius*)* ignorant logs become not Thrones and Pulpits; so a Magistrate should have something in him that is eminent and exemplary, and something of an* Orator, whereby he may perswade to goodness, recall men from wickedness, commend the Vertuous, disgrace the Vitious, comfort the comfortless, and exhort men to Vertue. *Julius Cæsar* got the Empire and held it by Arms and Letters; hence he is painted standing upon the Globe of the world, holding in his left hand a Book, and in his right a Sword, with this Motto, *Ex utroq; Cæsar*, Emperor by both.

*See more on *Vir.* 5.

V. *Langii Polyanth. de Magistratu.* Q. 10 Q. 11. *mihi p.* 1666, 1667. V. D. *Halls Solomons Politicks Vol.* 1. *p.* 211. *folio.* V. *Moll. Histor. Observat. chap.* 2.

2. In *Simplicity*. God mingles with nothing; he's free from the mixture of a private or passionate spirit. So should Rulers be pure gold without any dross (as much as in them lies) of sinfull anger, malice, fear, or hatred, *Isa.* 1. 25, 26. he that cannot rule himself, is unfit to rule others.

Nec timidi, nec tumidi. Male irato ferrum committitur; debet omni perturbatione liber accedere ad rem summâ diligentiâ tractandam, potestatem vitæ necisq; Seneca l. de Ira cap. 16.

3. *Impartially*. As God is no respecter of persons, but punisheth sin where ever he finds it, be it in rich or poor, (2 *Chron.* 19. 7. *Job* 34. 19. *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6.) so Rulers must imitate and follow him in their measure and degree. Thus *Amaziah* did justice on those that killed his Father; he did not protect them by his Prerogative, 2 *Kings* 14. 5. and *Asa* deposed his own Mother for her Idolatry.

Of this see more in *ver.* 2.

4. In *Clemency*, Pitty and Mercy. God is pittifull even to the Rebellious, and loth (if by any means it might be prevented) to destroy them, *Psal.* 68. 18. *Hosea* 11. 8. He is not extream to mark what we do amiss, but is slow to anger, though he be great in power.

In this the Gods on earth must imitate the God of Heaven; they must not oppress their brethren, *Ezekiel* 45. 8. nor rule over them with rigor, *Lev.* 25. 43. they must not be like roaring Lions and evening Wolves which leave not the bones till the morning, *Zeph.* 3. 3. but they must consider that they rule over men and not beasts, and therefore they must deal tenderly and mercifully with them, that they may get the affections of their people which is the best upholder of the throne, *Prov.* 20. 28. *David* by loving compellations wins the peoples hearts, 2 Chron. 10. 7. *Hear my Brethren and my people.* So *Theodosius* by his lovelines and clemency gained many Kingdoms: The *Goths* (after the death of their own King) beholding his Temperance, Patience and Vertue, gave themselves up to his Government. When *Cicero* would claw *Cæsar*, he tells him that his Valor and Victories were common with the rest of his Souldiers, but his Clemency and goodness were wholly his own. * *Nero* in the beginning of his reign, when he was to set his hand to the sentence of condemnation, would say *Utinam nescirem literas*! I wish my hand could not now write!

Rigor breeds rebellion. *Rehoboam* by his cruelty lost ten Tribes in one day, 1 *Kings* 12. 16. Chuse then rather to offend on the merciful hand, since tis much safer to account for mercy then for cruelty. Let the sword of Justice be furbisht with the oyl of mercy, though there be cases wherein severity must be used; for we must beware of *fooliſh Pitty* which oft-times is meer cruelty both to *thy self* (it may cost thee thy life to spare the lives of those whom God hath sentenced unto death; we must not be more merciful! then the Rule which God sets us, 1 *Sam.* 15. 9. & 1 *Kings* 21. 19.)

And Secondly to the party offending; impunity breeds

Sit piger ad pœnas princeps, ad præmia velox; Nam virtus magnos hæc facit una Deos.

Ideò ♃. Scipio laudatur, qui malle se unum servare civem, quàm mille occidere dixit.

Benevolentia populi erga Principem est tutissimum illius munimentum. Gerhard. V. Taffyn of Amendment, l 3. S. 51. p. 378.

Diligi Princeps nisi ipse diligit, non potest. Pliny. Joshua 7. 19.

V. Aug. de Civit. Dei l. 5. c. 26. & Orosius l. 7 c. 34.

Duo sunt nomina, Homo & Peccator. Aug. As a malefactor, punish him; as a man, pitty him.

* *V.* Pezelii Melefic Hist. p. 336. folio. *Plura clementiæ exempla invenies apud* Valer. Max. l. 5. c 1. p 417. edit. ult. & opt.

Multos timere debet, quem multi timent. Sen.

Prima principis dos clementia. Calvin.

Rex apum aculeum non habet, vel certè eo non utitur; exemplar hoc magnis regibus ingens. Plin. Nat. Hist. c. 17.

Caveat Magistratus ne aut nimiâ severitate vulneret magis quàm medeatur, aut superstitiosâ clementiæ affectatione in crudelissimam incidat humanitatem. Calv.

Maxima peccandi est illecebra impunitatis spes. Cicero.

breeds Impenitency, it hardens men in their sin, and oft-times brings them to a second murder, which the indulgent Magistrate becomes accessary too. When one told the King of *France* that such a one had committed a third murder; No, said one; he hath committed but one Murder, the other two are the Kings; for if he had not pardoned him, he had killed but one.

Thirdly, tis injurious to the State to spare Murderers, Witches, and Blasphemers; the guilt of those crimes lies on the whole land, and cannot be set off but by doing justice on the offenders, *Numb.* 35. 33.

5. In *Patience.* God bears long with the Vessels of wrath fitted for destruction. *Rom.* 9. 22. he doth not presently cut off rebellious sinners, but waits long for their amendment.

So Magistrates had need to be men of much Patience, to undego those burdens, affronts and injuries which they must expect (if they be faithfull) from an ungratefull world; as we see in *Moses*, though a holy, meek, wise man, and one that had brought the people through many straits, yet when any new trouble came they were ready to murmur and fly upon him. Twas a good saying of *Theodosius*, *If any man speak evil of the Emperor, if it be of lightness, it is to be contemned; if of madness, to be pitied: if of injury, to be remitted.* As he must in * some cases use the sword, so in some cases, (especially in his own) tis his glory to bear and forbear, *Prov.* 19. 11.

Magni est animi in summa potentia injurias pati, nec quicquam est gloriosius principe impunè læso. Seneca de Clement. l. 1.

**Aut fer aut feriendo feriare feri.*

6. In *Tenderness*, 1. To the *Poor.* As God takes care of the Poor, the Fatherless and the Widow, who have none to take care for them. *Psal.* 68. 5. So the Magistrate who hath power, must be a defence to those who have no power to defend themselves. But of this more. *Ver.* 3, 4.

2. God is very tender *over his people*; they are the Apple of his eye, which is *oculus oculi*, tender, and the glory of the eye: the Signet on his right hand,

his Jewels, his Portion, his pleasant Portion, &c. So Magistrates must be very tender over them; the world is apt to wrong them, and trample upon them by reason of the Churches weakness; and therefore she is compared to a Vine, a Dove, a Widow, as Sheep, which cannot subsist long without a defence and support; and if Magistrates neglect their duty, yet God will never fail his people, but will reprove Kings for their sakes; and though his Church be weak, yet her enemies shall know that her *Redeemer is strong. Jer.* 50. 34.

3. *God is very tender over his own Name, Day, Worship, Ordinances and Ministers*, &c.

Prima Magistratus cura debet esse religionem veram promovere, & impietatem prohibere. Amesi. C. Conf. l. 5. cap. 25. Q. 2.

So Magistrates as they are Gods Deputies, must especially look to the things of God. As God hath exalted them, so he expects they should exalt his Name and Worship; Twill be the honour of their honours so to do. This was the glory of those godly Kings of *Israel*, that they made it their chief care to promote Gods worship, and to abolish all the monuments of Idolatry. *David* saw to the ordering of Gods worship, that it might be kept from confusion, 1 *Chron.* 23, 24, 25, 29. *Jehosaphat* sent his Princes with the Priests to see Idolatry abolisht, and the Truth setled, 2 *Chron.* 17. 7, 8, 9. *Hezekiah* purgeth the Temple, 2 *Kings* 18. *Josiah and Asa* cast down Idols, and restored the worship of God, 2 *Kings* 34.

Many would have the Magistrate to defend men in their Temporals, and see to the backs and bellies of people, as if he were some Butcher or Oxherd, some Turk and Tartar that never heard of God; but as for Religion (saith the revived *Donatist* of these times) that concerns not the Magistrate, he must not once meddle with that; whereas this should be his cheifest care. That which we must chiefly pray

Nec Princeps corpora tantum hominum curabit, & negliget animos; non enim armentarium aut subulcum Principem fingimus, cui tantummodo Venter, caro & cutis subditorum curæ sit, Apollon. Jus Mag. circa Sacra. p. 106.

Quid Imperatori cum Ecclesia? dixit Donatus.

for,

for, that should be his chiefest care; but the great request of Gods people is, that they may lead *godly* as well as peaceable lives under Magistrates, 1 *Tim.* 2. 2. hence tis that they are commanded to kiss the Son, obey his Commands, advance his Kingdom and promote his Worship. Even *Aristotle* could say that among other things the Magistrate ought to see to the worship of the Gods, and that their holy things be kept from Violation. Mr. *Perkins* speaks well to this point. *The Magistrates* (saith he.) *look to Peace and civil order; tis well done; and tis their duty; yet not the Principal; and they do commonly fail in this, that they use not the sword for this end, to urge men to the keeping of the commandments of the first Table, to a practice of pure religion, and to the keeping of the Sabbath day. This is the main duty of the Magistrate, who bears the sword especially for the good of mens souls.* Thus that worthy and eminent light of *England*.

See seven Reasons why Magistrates should more especially promote Religion, in Mr. *Anth. Burgess* his Ser. on *Judg* 6. 27. 28. *p.* 5. &c. preacht 1645.

See five Reasons for this in Mr. *Jenkyns Ser.* on *Psal.* 2 12 *p.* 637 preacht 1656. and on *Jude* 8. *Obs.* 4. *p.* 390. *folio.*

V. *Arist. Polit. l.* 6. *c.* 8.

[That Magistrates ought to have a special care of Religion, See *Davenant de Judice fidei, pag.* 91, &c. *Musculus Loc. Com. de Mag. mihi p.* 630. *folio.* D. *Gouge* his Arrows on *Exod.* 17. 15. §. 74. *p.* 323. Mr. *Marshals* Sermon on 1 *Tim.* 2. 2. *Taffyn* on Amendmendment of life, *l.* 3. *c.* 6. *p.g.* 327. *Gerhard de Magistrat. p.* 298, &c. 312, &c. Σπέρμα. *pag.* 24, 25. *Burroughs Irenicum chap.* 7. *Cottons Keyes. pag.* 25. 53. D. *Boltons* Arraignment of Error. *pag.* 312. *to* 348.]

Perkins Treatise of Callings. *Vol.* 1. *p.* 764.

2. If men be obstinate, the Magistrate may and must compell them to keep the Sabbath, and to frequent the Worship of God; though he cannot make them believe, yet he may make them hear. Parents may and ought to do thus much, and why not Magistrates then? (*Exod.* 2,0. 10.) though they cannot compell them to grace yet they may to the means of grace. The Magistrate is *Ensifer Dei*, *Gods Sword-bearer*, he must not bear or wear it for a

See Mr. *Rutherfords* Due Rights of Presbyt. *p.* 352. *in fine libri.*

Formido pœnæ licet non reddat justos, utilis tamen est & servit tranquillitati publicæ, dum conatus reproborum per illum coercentur. Musculus.

a shew, (*Rom.* 13. 4.) but draw it out and use it according as God directs him in his word, *bringing the wheel of justice over the heads of the Wicked*; *Prov.* 20. 8, 26. He must not be like a Cypher, of no use but to fill a place; like St. *George* on Horse-back who sits with a drawn Sword, but never stirs nor strikes; nor like that *Log* of Wood which *Jupiter* threw amongst the Frogs to be their King, which they soon trampled on with contempt. A Magistrate couchant makes offenders rampant; sin and error loose nothing by Indulgence; such ill weeds (if tolerated) grow apace.

3. If they be *Seducing Hereticks*, he must punish them according to their demerits. Evil doers are to be punisht (that is confest on all hands) but seducing Hereticks are evil doers (*Phil.* 3. 2. & 2 *Pet.* 2. 14.) 2. Murder, Adultery, Theft, and such like works of the flesh must be punisht; but Heresie is spiritual murder, adultery, theft, and expresly called a work of the flesh, *Gal* 5. 19, 20, 21. & least any should think that this was *Legal*, tis plain that such ought tbe punisht even in Gospel-times. *Zach.* 13. 3. The Prophet there speaking of Gospel-times, tells us that *he who speaks lies in in the name of the Lord, shall die for it.* 2. If they be Idolaters or blasphemers, then tis *de jure naturæ*, agreeable even to natural light, and founded on Reasons of immutable equity, as the glory of God, the good of his people, *&c.* that they should be punisht, and so binds for ever. *Job* tells us that Idolatry is a sin to be punisht by the Judges, *Job* 31. 27, 28. The * *Arminians and Socinians* would have no Hereticks punisht or once molested by the Magistrate (that so themselves might escape in that crowd.) But what mischief and confusion this would bring to Church and State, I have * elsewhere shewed at Large. Indulgence breeds Insolence and Impudence (as we have seen by sad experience) When Judgement

* *V.* Pezelii Harmon. Remonstr. & Socinian. art. 21. p. 252.

* See my Commentary on 2 *Tim.* 3. 8. *p.* 168, 169.

ment is not speedily executed on evil doers, they are hardned and heightned in sin, *Eccles.* 8. 11. Execution is the life of the Law: it is the same in Policy, which Elocution is in Oratory, the first, second, third thing, tis all in all. When the woman came to *Philip King of Macedon* for justice, he answered *Nolo*, I will not; but she well replied, *Noli ergo regnare*, Lay aside your King-ship then. So say I, will you not punish Blasphemers and Soul-murderers? then never bear the sword of justice. Either act like Magistrates, or never bear the office; either discharge the duties of your place, or leave it to such as will; for shame let not blasphemy escape better then Felony, let not a Cut-purse die and a blasphemer live. Do not punish him that speaks a word against you, and let him scape scot-free that speaks two against Christ. Tis a Sin to be calm and cold when God is blasphemed. When *Servetus* that blasphemous Heretick charged *Melanchon* with harshness in a dispute against him, he answered, *In aliis mitis fum; cum blasphematur nomen Christi, non ita.* I can be calm (said *Melanchon*) in other cases, but not in blasphemy. And whereas many plead *conscience* for what they hold, tis against their conscience to renounce such errors, and such Heresies; Mr. *Burroughs* shall answer them;

1. An erroneous conscience doth not bind; you sin notwithstanding your conscience bids you do it.

2. Whatsoever you hold, though conscience be never so much taken with it, if it destroy the power of godliness, if this man be in Christian Society, after all means used to reduce him, if he still persevere in it, he is (notwithstanding his conscience) to be cast out; if poyson be got into a glass, and you cannot wash it out, the poyson and glass too is be thrown into the sink.

3. If the error with the profession of it be destructive to the State, and he cannot be reclaimed; he

Impunitas incuriæ soboles, insolentiæ mater, radix impudentiæ, trangressionum nutrix. Bern. de consid. lib. 4.

V. Burroughs Irenicum *Chap. 6. p. 34.*
V. D. Bolton Arraignment of error, *p. 337, &c.*

he may likewise be cut off from it, or at least be deprived of the priviledges of it, and benefits by it, notwithstanding his plea of conscience. Thus he, who yet allows too much liberty in some cases.

Objection, *This is persecution.*

Answer. Not at all; Tis justice, not persecution to punish Theeves and Murderers. These spiritual Theeves and Murderers are the worst of sinners; others destroy but the estate or body, these kill souls.

2 Its Christian wisdom to kill Serpents, Wolves, Foxes, Bears, *Cant.* 2. 15.

Nemo pereat, nisi quem perire etiam pereuntis interest. Seneca. *Hæreticis obstinatis beneficium est morte multari; nam quò diutius vivunt, eò plures errores excogitant, plures pervertunt, & majorem sibi damnationem acquirunt.* Musculus. *Hæres interdicti vel prohibitionis.* Piscat.

He must restrain 1. Idolaters. 2. Seducing Sectmakers. 3. Vicious livers. V. Mr. *Lyfords Ser.* on *Dan.* 3. 14. *p* 7, 8, &c.

3. Tis love and compassion to the souls of the wicked, and may be a means to convert, or at least to restrain them, and so they may be the Ministers of God for their good, not only civil but spiritual; hence the Magistrate is called an *heir of restraint*; (*Judges* 18. 7.) there was no Magistrate (or as tis in the fountain, *Jorish gnetzer*) there was no heir of restraint to repress sin, and restrain men from wickedness. Thus *Sauls* reigning was called restraining (1 *Sam.* 9. 17.) because by his authority he restrained men from their licentious practises. When these Curbs are gone, horses run wild, and people are like Sons of *Belial* without a yoke.

4. Tis an act of mercy to others to keep them from infection; tis cruelty to the good to spare the bad.

5. Had these Seducers and their followers power, they would be the greatest Tyrants and Persecutors in the world; witness *John a Leyden* and his fraternity.

Cuncta prius tentanda, &c. V. Dr. *Boltons* Arraignment of error, *p.* 334, *&c.*

6. I would have all mild and gentle means used before men proceed to Judgement. Care should be taken to inform their judgements and convince them of their evil wayes. The Apostle is for two admonitions before Church censure, (*Titus* 3. 10.) and the censure of the Magistrate should not precede that of the Church. And if they be Heathens and

and Infidels, the gentler we must deal with them to win them to the Faith, *Titus* 3. 2, 3. Abominable then is that cruelty of the Papists, who by inhumane tortures would force the poor Indians to baptize their Infants, and say as they say, and hold what they hold. All this is but a nullity; for as a forced marriage is no marriage, a forced profession is no profession.

7. We must distinguish of Persons and their errors: 1. Some are *Seducers* and offend through wilfulness; though they be convinced, yet they will not be convinced, but walk turbulently and disorderly, disquieting both Church and State; these must be most sharply dealt withal.

2. Others are *seduced* and misled through weakness; these would be *pitied*.

Next we must distinguish of errors. 1. Some are about *Circumstantials* and lesser matters, making no rent in Church or State, and here the strong must bear with the weak, *Rom.* 15. 1. *Ephes.* 4. 2. *Galat.* 6. 1. That friends might differ about the same things without breach of friendship, a very Heathen affirms.

2. Some errors are *fundamental* and overthrow the very substantials and foundation of religion, directly or indirectly, mediately or immediately; Thus Arrians, Socinians, Antinomians, Papists publishing blasphemy to the disturbance of Church and State; such* turbulent Idolaters, & gross Hereticks (as well as other gross offendors) may be punisht with death as appears, *Exod.* 22. 20. *Lev.* 24. 16. *Numb.* 15. 30, 31. *Deut.* 13. 1. to 10. 1 *Kings* 18. 40. 2 *Kings* 23. 20. *Ezra* 6. 11. & 7. 26. *Dan* 3. 29. So saith Mr. *Perkins*, *The Magistrate who is the Vice-gerent of the Lord, is the Keeper of both Tables, and therefore is to maintain Religion with the sword; and so may put to death Atheists, which hold there is no God, of which sort there are many in these dayes: and Hereticks which maliciously*

Ad fidem nullus infidelis cogendus est; nam ea suadenda, non imperanda; doctores non tortores adhibendi: monendo plus proficitur quam minando, docendo quam cædendo. Tilenus Syntag. p. 634.

Quod cor non facit, non fit.

See this question largely debated by *Gerhard de Magist. p.* 385, *&c.* Mr. *Cobbet* of Magistracy. Mr. *Leigh* in his Prolegomena to his Body of Divinity, *in fine.* The Author of the Bloody Tenent would have none punisht. See him confuted by Mr. *Bedford* against Antinom. *p.* 78. and Mr. *Cotton* against *Williams. Davenant de Judice, p.* 72. *& Tactica Sacra lib.* 2. *cap.* 2. §. 11. *p.* 123, &c.

Non eadem sentire duos de rebus iisdem, Incolumi licuit semper amicitiâ.

Magistratus propter solum hæreticos crimen non quenquam occidat, nisi fortè horendæ atâ, intolerandæ in Deum blasphemiæ, vel manifestæ seditionis crimen accedat Hommius Disp 31. §. 4. p. 163.

**Pœnâ capitali puniri potest non quâ erro, sed quâ Turbo.* Prideaux.

Hæreticos, blasphemos & seductores capite multandos esse, multis argumentis probat doctiss. Altingius, Problem 19, 20. & Zepper. de Lege Mosaica, lib. 4. cap. 3. p. 244.

malitiously maintain and hold any thing that overthrows the foundation of religion in the Churches whereof they are members. Had this good man lived in our days, he would have been censured by some for *Perkins* the Persecutor; but wisdom is justified of her own children.

Perkins on the Creed. *p.* 194. *Vol.* 1. V. *Synopsis Purior. Theolog. Disp.* 50. *Sect.* 56. *Willets Synopsis controvers.* 7. *Q.* 2. *p.* 373. *edit. ult. &* Mr. *Prins* Treatise of the Power of Magistracy; an excellent piece to this purpose, where all the Anabaptistick cavils are answered.

4. *God is very tender over his Ministers.* None must * touch his Prophets to hurt them; he takes the injuries done to them as done to himself; as they are subject to greater tentations, so they are under more special protection; he holds these Stars in his right hand, *Rev.* 2. 1.

So Magistrates should be very tender over the Messengers of Christ, who are the best friends (if they be faithfull) that Princes have in the world. Magistracy and Ministry, the Word and the Sword should go together. The Pulpit guards the throne; hence *Nathan* is called the friend of *David*, 1 *Kings* 4, 5. King *Joram* calls *Elijah* his Father, 2 *Kings* 6. 21. and *Jehosaphat* calls the Levites his Sons, 2 *Chron.* 29. 11. and *Hezekiah* spake comfortable, delightfull, pleasing words to the hearts of the Levites, 2 *Chron.* 30. 22. The Magistrate must protect their persons from Violence, and their maintenance from the incroachment of cruel cormorants; least by famishing them he bring a famine of the word upon the people. He must plant the word where tis wanting, and continue it where tis planted. Twas well observed by Queen *Elizabeth* when the Justices of Peace in the County of *Suffolk* met her Majesty in progress, every one of them having a Minister by him; I see the Reason (now saith the Queen) why the County of *Suffolk* is better governed then other Counties; it is because the word and the sword go together. Then Church and State are like to flourish, when *Moses* and *Aaron*, *Zerubbabel* and *Joshua*, *Zach.* 4. 14. go hand in hand together. When the Minister reproves sin, and the Magistrate

* *Neq; tactu oris, neq; tactu cordis.*

O beatum populum in quo uno ore & uno animo utraq; administratio ad Sanctam communionem cum civili societate continendam & augendam conspiraverit! Non minuit illam haec administratio, sed altera alteram stantem confirmat, labantem staturninat, collapsam erigit. Junius Eccles. l. 3. c. 5.

Magistrate punisheth it; When the Magistrate makes use of the Ministers direction, and the Minister enjoyes the Magistrates protection; when *Joshua* joyns with *Eleazer*, and *David* consults with *Nathan* and *Gad* the Prophets of the Lord; and *Josiah* with *Huldah*, and *Uzziah* with *Zachariah* the Priest, then and never till then can we look to prosper, 2 *Chron.* 26 5. Tis *Aarons* office to speak, but tis *Moses* his Rod that works the wonders. Ministers must Preach, and Magistrates must punish offenders.

7. *As God searcheth and inquireth into mens causes before he punish*; and though he be the supream and absolute Judge of all the world, yet we find that he first cited *Adam*, and gave him a fair Triall before ever he turned him out of Paradise, *Gen.* 3. 9. to 20. He never proceeds to judgement till the fact be clear; though he had a cry come up to him concerning the blood of *Abel*, and the wickedness of *Sodom*, yet he searcheth and examines the matter to see if it be according to the report, *Gen.* 4. 9, 10, 11. & 18. 21. So the Magistrate must be well advised what he doth, and ponder all circumstances before he pass sentence. So did *Job* (*Chap.* 29. 16.) *The cause that I knew not, I searched out. Oyer* must go before *Terminer*. First Hear, and then Determine. Nothing must be done rashly and unadvisedly, but upon serious and mature deliberation must they proceed to judgement; else the Judges temerity will prove the innocent persons calamity. As the Physitian before he prescribes a receipt or diet to his Patient, will first feel the pulse, veiw the Urine, observe the temper and changes in the body, and inquire into the causes of the disease, that so he may apply a fit remedy suitable to the malady: so ought every Magistrate in causes of justice to hear both parties with equal patience, fully and fairly; to examine witnesses throughly, and to lay together all allegations, and give judgement accordingly. Reports and probabilities are no sufficient ground; there must

Licet Deo omnia sint aperta, non tamen punivit audita sed visa.

Qui statuit aliquid parte inauditâ alterâ, æquum licet statuerit, haud æquus erit. Seneca in Medea.

be a proof, and that by men approved; else a *Jezebel* may get false witnesses to accuse an innocent *Naboth*.

Judges must not first hang a man and try him after; the Law condemns no man till it have first heard what he can say for himself, *John* 7. 5. *Acts* 25. 16. Tis worth observing what a heap of words the Holy Ghost useth to make Magistrates cautious in this kind. 1. They must search, 2. Inquire, 3. diligently. 4. they must see that it be true and certain that such an abomination is wrought. 5. then and not till then must they proceed to Judgement, *Deut.* 13. 14. & 17. 2, 4. & 19. 18. *Judges* 19. 30. many cases are dark and difficult, and so cunningly contrived that *tis the Kings honour to search it out*, Prov. 25. 2. as we see in *Solomon* in that difficult case of the two Mothers, 1 *Kings* 3. 16. 28. And if in lesser matters it be folly to answer a matter before it be heard; how much more in such weighty cases? *Prov.* 18. 13. Judges especially must take heed what they do. (2 *Chr.* 19. 6.) and therefore twas a great over-sight in *David* to give away good *Miphibosheths* land before he had heard him speak for himself, 2 *Sam.* 19. 29.

8. As *God judgeth by Law*, though he be Lord Paramount of all the world, and being absolute in himself might make his will his Law, and none may say unto him What dost thou? yet he judgeth according to the Law of nature. 2. By the Moral Law, 3. By the Gospel. So Rulers must rule by Law, and not by Lust. (*Deut.* 17. 11.) then their words have power with them, (*Eccles.* 8. 4.) then they are the higher powers indeed whom none may resist but at his own peril, (*Rom.* 13. 2.) whereas a Ruler and his will or lust is the Higher Weakness rather then the Higher Power. The strength of Princes lyeth in the Law, as *Sampsons* strength lay in his locks, and these are the peoples security. * *Laws* are the best walls of a City; without them, even walled Cities want defence; they are as Physick to the body, both for preventing and removing of

Jubetur Rex legum compendium propria manu describere, quo magis ea præcepta inhæreant animo; nam legentibus elabuntur sententiæ, quod lectio moras non patitur; qui autem scribit per ocium imprimit & infigit menti singula fideliter. Philo de creat. Princip. *Non aliud potest Rex quam quod de jure potest.* See *Lex Rex, p.* 179. *to* 255. an excellent peice to this purpose, by Mr. *Rutherford.*

Rex est Lex animata. Philo.

* V. *Plura apud Gerhard. de Magistrat. p.* 325, &c. *Tom.* 6.

of diseases: yea they are as the soul to the body; without them the Common-wealth would neither have beauty nor being. Where the Magistrate obeyes the Laws, and the people obey the Magistrate, there is both beauty, strength and safety. Such Magistrates as Practice their own Laws, may the more boldly punish the Transgressors of them. *David* that went before his people in an holy Example, threatens judgement against the workers of iniquity, *Psal.* 101. Twas *Lycurgus* his honour that he never made a Law which himself did not practice.

Justum est Principem legibus obtemperare suis; tunc enim jura ab omnibus custodienda existimet, quando & ipse illis reverentiam præbet. Isidor.

Lycurgus *nihil lege ullâ sanxit in alios, cujus non ipse primus in se documenta daret.* Justin. Hist. l. 3. §. 2.

9. *God doth communicate his Goodness to all*; he causeth his Sun to shine upon the just and unjust. So publick persons should have publick Spirits; their gifts and goodness should diffuse themselves for the good of the whole. *Their great care should be to promote the publich Interest more then their own. So did *Moses*, *Exod.* 32. 10, 11, 32. *Nehemiah*, (*Chap.* 5. 6. *to* 19.) and *David* (*Psal.* 137. 5, 6. †*Acts* 13. 36.) who served God and not himself in his generation. *Twas *Cæsars* high Commendation, that he never had himself, after the world had him for a Governour; his mind was so set on the publick that he forgot his own private affairs. The Stars have their brightness not for themselves but for the use of others. †Tis for Tyrants to seek themselves; it becomes good Governours to seek the good of their people. Tis therefore made one special Qualification & Property of a Magistrate that he be not covetous nor self-seeking. **Exod.* 18. 22. he must not only be an Able, Wise, Religious, Just man, but he must be one especially that *hates covetousness*, that bitter Root of Bribery, Partiality, Symony, Perjury, Sacriledge and Pusillanimity. A Magistrate should be a Magnanimous, Valiant man, but this sin dispirits a man, and makes him cold and cowardly in the cause of God.

* V. Mr. *Ant. Burges Ser.* on *Numb.* 11, 12. *p.* 34. Preacht 1645.

† See Mr. *Jacombs Ser.* on *Acts* 13. 36.

* *Ipse se non habuit, postquam mundus eum principem habere cœpit.*

Non præes ut de subditis crescas, sed ut ipsi de te. Bern.

† *Tyrannus suum spectat commodum, Rex verò subditorum.* Arist. Polit. l. 8. c. 10. & Philo li. 2. Allegor. p. 108, 109.

Tu civem Patremq; geras, tu consule cunctis,
Non tibi; nec tua te moveant, sed publica damna.
Claudian.

Now all those Governours that are thus Qualified and do resemble God in the Particulars mentioned,

V. *Plura in Polyanthea, de liberalitate pag.* 1567.

*See that Text fully opened in my Comment on 2 *Tim.* 3. 2. *p.* 26, 27. & *Gerhard. de Magistr. p* 270. & Mr. *Rob. Bolton* Assize Ser. *p.* 59, *&c.*

Nihil est tam angusti animi, tamq; parvi quam amare divitias. Cicero lib. 1. Offic.

oned, shall have Gods protection, the blessing of their people, the comfort of a good conscience when they come to die (as *Moses*, *Samuel*, *Hezekiah*, *Nehemiah*;) and at the day of Judgement (when the wicked shall cry to be hid) they shall appear with comfort and confidence before Christs Tribunal.

[See nine Properties of a good Magistrate in Mr. *Frosts Ser. folio. p.* 288, 289. Dr. *Halls Solomons Politicks. Vol.* 1. *folio. p.* 209. See eight Qualifications in Mr. *Gurnals Ser.* on *Isa.* 3 26. *p.* 29, *&c.* Mr. *Livesy*, *Jehoshaphats charge. p.* 135 *&c.* Mr. *Baxters* Sheet of Directions to Justices of the Peace.]

[Yong Gentlemen that are towards the Law, may do well (in their minority) throughly to peruse *Plutarchs* lives; and specially his Morals, *Seneca*, *Xenephons Cyropædia*, and Mr. *Peachams* compleat Gentleman; they are full of excellent Notions both for Speculation and Practice; and are all Translated into English for common use.]

Quest. *Will not this discourage inferior people when they hear great ones called Gods, and see them exalted; when they are made to serve in inferior callings?*

Answ. Not at all; for there is much of God may be seen even in their callings. The Husbandmans calling is lookt upon as a mean imployment, yet the Lord tells us that tis he who teacheth him to Plow, Sow, and Harrow, (*Isa.* 28. 24, 25, 26.) As he teacheth the Warrier to fight, *Psal.* 18. 34. and the Ruler how to sway the Scepter, and *Bezaliel* his curious works, *Exodus* 35. 22. so he giveth Wisdom to the Husbandman how to order his affairs with discretion. Tis reported of *Heraclitus* that when his Schollars had found him in a Tradesmans shop, whither they were ashamed to enter, he encouraged them saying, *Quod neq; tali loco dii desunt immortales*, That the Gods were as well present in such places as in others; intimating that a divine power and wisdom might be discerned even in those common Arts which

which are so much despised. Hence *Tarentinus* perswaded his friends to go with him to a Forge, and he would shew them Gods handy work there (*Introite, inquit, sunt hic etiam Dii*) so may we say of other Artificers, Come in and see Gods handy work here. There's no calling so mean but some foot-steps of a Deity may be seen there; and though thou be not the Head (thou hast the less to account for) yet the hands, feet and toes are usefull in their places: and if thou walk humbly with thy God in them, thou maist come to heaven before Princes who oft-times are Gods in name, but Devils indeed. Tis the glory of a land when Ministers preach, Magistrates protect, People obey, and each in their places help to preserve humane Society.

Nihil in natura rerum tam minutum, tamq; vile & abjectum, quod non aliquid admirationis hominibus adferat. Aristot. de anima, l. 1. c. 5.

Observation 8.

God is not only present, but President and chief Ruler amongst the Rulers of the world; he's King of Kings and Lord of Lords, (1 *Tim.* 6. 15. *Rev.* 17. 14.) his eye is with them on the throne (*Job* 36. 7.) he sits on the bench amongst them and is in their Assemblies; hence their Seat is called *The holy place*, (*Eccles.* 8. 10.) God is Lord-chief-Justice on the Bench with them. He doth not only look on them, but he stands in the midst of them, and erects his Throne in their Thrones; he eyes their Affections, takes notice of their actions, attends their charges, and passeth a censure upon their censures. As he hath a more especial interest in them, so he hath a more especial eye upon them. *Seneca* would have men to do all *Tanquam spectet Cato*: but Judges should do all *Tanquam spectet Deus*, remembring Gods All-seeing eye is still upon them. *Jehosaphat* could not ride Circuit with his Judges, but God doth. He is with them not only by way of assistance and protection, but also by way of Observation; he takes notice of every sentence that passeth, and will bring it again to Judgement: for one special end of that great day,

day, is, *Judicare non judicata, & male judicata.* To punish those sinners wh ch have escaped unpunisht here, and to rectifie the unrighteous judgements of the world. This made a wicked Judge on his deathbed to weep, and being asked why? To think (said he) that I who have Judged others am going now to be judged my self. As Masters on earth must remember that they have a Master in Heaven (*Col.* 4.1.) so Judges on earth must remember that they also have a Judge in Heaven to whom they must shortly give an account. Let Judges then remember that excellent counsel of *Jehoshaph t* to his Judges, **2 Chr.* 19.6,7 *Take heed what ye do, for ye judge not for men but for the Lord who is with you in the judgement.*

Nuper eram judex, jam judicis ante Tribunal Subsistens paveo, judicor ipse modo.

*See this Text more fully opened in *Sibelius* 3 *Tom. Concio* 10 *p* 382. & Mr. *Blackwells* Ser. on the same Text, Preacht 1644. and also Mr. *Case.* Preacht 1644.

† See ten Reasons for this, in Mr. *Levisy* his Ser. on this Text. *p.* 93.

1. Here is a duty enjoyned, and that is † *Circumspection and accurate walking*, take heed what you do, which is again repeated; here is caution upon caution, (*ver.* 7.) to make the deeper impression in them. *q. d.* the execution of Justice is curious work, you had need therefore of open eyes, steady hands and upright hearts.

Officium geritis magni momenti; multum potestis prodesse & obesse; considerate igitur diligenter, &c. Lavater in locum.

2. Here is the *Means* to attain this, let the fear of God be upon you, *ver.* 7. He that fears not God, will little regard the distresses of men, (*Luke* 18.4.) and will make but a sorry defender of such as do fear him; whereas he that truly fears God, dares not wrong man, (*Gen.* 42. 18. *Nehem.* 5.15.) Piety advanceth Magistracy, tis the * Honour of their Honours; as we see in † *Constantine* the Great; and therefore tis made a chief Qualification of a Magistrate, that he be *one that fears God*, (* *Exod.* 18.21. 2 *Sam.* 23.3.) and keeps his Commandments, *Joshua* 1. 8. *Psal.* 2. 10, 11, 12. The lives of Rulers are the Looking-glass by which Inferiors dress themselves, and the Rule by which they walk; they had need therefore to see how they walk; for, such Magistrates, usually such people. This fear of the Lord is the foundation of all other Graces; and where this is wanting, all

* *V.* Beauty of Holiness, *p.* 152.

‡ V. *Aug. de Civit. Dei l.* 5. *cap.* 25.

* V. *Frosts Ser.* on *Magistr. p.* 288. *folio. Decorum est ut qui dignitate, probitate emineat. Decet id quod optimum est, ab optimo coli.* Stobæus. *Qualis Rex, talis grex. Ubi Præses Philosophus* (Pius) *ibi felix civitas.* Aristot. V. Plura apud Langium in Polyanth. de Magistrat. Q. 12. *p.* 1670. edit. ult.

all is wanting; all vertues without this are but empty shels, shews, shadows.

2. *They must not respect persons in judgement,* (*Prov.* 18. 5.) be they old or young, Rich or Poor, Citizens or Strangers, Christians or Heathens, friends or foes, he must not look at the Greatness of their persons, but the Goodness of their cause. As God respects not any outward thing in man to move him to do so and so; so Rulers must resemble him. Partiality staineth Justice, and cuts in pieces the very Nerves of a State.

3. *Take no Gifts.* * Bribes blind the eyes of the wise, and make them to pervert judgement. Judges anciently were pictured without hands, and without eyes. 1. *Without hands*, to note that Judges must not take gifts. 2. *Without eyes*, because they were to administer justice according to every mans cause, without respect to any mans Relation, whether friend or foe; as Christ, so those that rule under him must not judge by outward appearance, but they must judge righteous judgement, *Isa.* 11. 3. There are four great perverters of judgement, *viz.* fear, favour, hatred, Bribery; this last is not the least of the four, and therefore is so frequently condemned in Scripture, *Exod.* 23. 8. *Deut.* 16. 17. & 16. 19. & 27. 26. *Job* 15. 34. *Prov.* 15. 27. & 17. 23. & 28. 21. & 29. 4. *Psal* 26. 10. *Isa.* 5. 23. *Amos* 5. 12. *Micah* 3. 10. *Acts* 24. 26. They must imitate *Moses* and *Samuel* who cleared themselves from this sin, (*Numb.* 16. 15. 1 *Sam.* 12. 3.) For he that taketh a gift selleth himself, and is bound to do somewhat for the bribe he hath received. Tis therefore made one note of a Citizen of Heaven that he despiseth bribes, and takes no rewards to condemn the innocent, *Psal.* 15. 5. *Isa.* 33. 15. There is no difference in Gods Dictionary between Bribery and Theevery, *Isa.* 1. 23. There is little difference between Give ye, and De-

* See my Comment. on 2 *Tim* 3. 2. *p.* 27. Judges are called *Gods*, and God is known by giving, not by receiving.

Quatuor ista, timor, odium, dilectio, census, Sæpè solent hominum rectos pervertere sensus.

liver ye; unless it be this, that the one goes in chain of Gold, when others lie in Fetters of Iron. If any would see the Question stated how and when a man may take a gift, let him peruse *Rivet* on *Hosea* 4. 19. *p.* 617. *folio*. *Brochmand. C. Consc.* 2. *Vol. p.* 5061.

4. Since we are backward to the best things, *Jehoshaphat* useth *Motives* to encourage and excite Judges to a careful and conscientious discharge of their duty. 1. They Judge not for man, *i. e.* not *simply* in the name and authority of men, but for the Lord, who is the Supream Ruler, to whom they must account: and therefore it greatly concerns them to take heed what they do. Kings causes call for great care and consideration: he that will manage them well, must take heed what he doth.

2. They must consider that *God is with them*, which serves first for *Caution*; if they do ill, he is with them to punish them: for though they be mighty, yet God is Almighty, and there is a greater then they, (*Job* 33.12.) who stands in their Assemblies, not as a bare Spectator, but as a Witness, Judge and Avenger of such as act unrighteously, *Job* 12. 18, 19, 21. 2. It serves for *comfort*; he is with them to defend them if they do well. The Devil throws his darts principally at them: they destroy his Kingdom; and therefore he useth all means to destroy them; he saith to his Agents as *Aram* the King of *Syria* said to his followers (1 *Kings* 22.32.) Fight neither with small nor great, but against the King of *Israel*; for when the Commander is conquered, the Souldiers fly.

3. *There is no iniquity in the Lord*; there is no injustice in him, and therefore let there be none in you. But of this see more *Verse* 2, 3. of this Psalm.

How great then is the sin of those who are not afraid in the very eye of the All-seeing God to favour wickedness

wickedness and act unrighteously. Tis true they will formally and in words confess that they reign *Dei gratiâ, & providentiâ Dei*; yet they are so blinded with their Pomp, and infatuated with their Greatness, that God is not in all their thoughts, nor must He, his Laws, or People have any room amongst them. These the Psalmist tacitely reproves, by telling them that God stands in their Assemblies, and takes notice of all their ways.

See four good Lessons from Gods-al-seeing eye in my Commentary on 2 *Tim* 4. 1. *Obs.* 3. *p.* 306.

Observation 9.

The judgement of Judges is the Lords judgement, Deut. 1. 17. 2 *Chron.* 19. 6. they have their power from him, *John* 19. 11. and therefore such as stand before Judges, are said to stand before the Lord, because the judgement is his, *Deut.* 19. 17. yea though they be wicked men, yet he judgeth amongst them; though not always by consenting and approving of what they do (for they oft err and do unjustly) yet alwayes by observing and over-ruling their Counsels to his own praise; and though they have Self-ends and Plots, yet God hath a Plot above their Plots, which they effect when they mind nothing less, as we see in *Pilate*, *Judas*, Satan in putting Christ to death, *Acts* 2. 23. & 4. 28.

Judicium est ipsius Dei Originaliter, authoritativè & principaliter; at Magistratus Ministerialiter & instrumentaliter.
Judicium Dei est; proinde Judex in tribus Deo debet conformari, in Potestate, Bonitate & Veritate.

Be *patient* therefore and silent under the unrighteous censures and judgements of men: for God can and will turn them to his peoples good, as we see in *Josephs* selling and imprisonment, in the three young men that were cast into the fiery Furnace, and *Daniel* into the Lyons Den, yet all advanced to honour by their sufferings.

Observation 10.

Going to Law (when just occasion requires) *is lawful*: To what end hath God ordained Judges (*Deut.* 16. 18.) and commanded men to bring their causes and controversies before them (*Deut.* 19. 17. & 25. 1.)

& 25. 1.) if they might not hear them? Would God (think we) stand in their Assemblies and judge amongst them, if such judgements were unlawful? or would Christ have approved (or not rather reproved men) for going before the Magistrate? *Luke* 12. 58. & 18. 3.

Tis true indeed, 1. A man should not go to Law for every trifle: for every vain, hasty word, or petty trespass to disquiet a mans self, and molest his neighbour, argues a turbulent unmortified spirit. Tis the glory of a man to pass by such petty offences. Men should not for a six peny damage spend six pound; Tis a shame that our Law is not rectified in this particular.

2. He must not go to Law in malice, or with a revengeful mind to destroy his neighbour, but he must do all in a spirit of love and meekness, defending himself from wrong by Law, and seeking Peace, Truth and Righteousness.

Sic certent causæ, ut non certent pectora.

3. A man must make Law (as men do war) their last Refuge. He must use all wise means to prevent it, by offering Peace and Reconciliation, referring it, and putting it off as long as may be: and when nothing will do, we may safely fly to the Law.

Sapientem omnia prius experiri, quàm armis decet. Terent.

The *Anabaptists* hold it unlawfull (what ever the injury or abuse be) to go to Law, or seek to the Magistrate for aid. But their folly will easily appear, if we consider, 1. That God hath ordained Magistracy for this very end, to succour us in our distress. 2. We have Examples of those who have pleaded their cause, and that before Heathen Judges) as Christ before *Pilate*, *John* 18. 23. and *Paul* (when he was in danger) did plead the Law, and appeal to *Cæsar*, *Acts* 23. 3. & 25. 10, 12.

Objection.

Mat. 5. 39. 40. *Christ forbids us any resisting of evil*, &c.

Answer.

Answ.

Christ speaks there against private and inordinate revenge, proceeding from Wrath and Passion; and not against lawfull, ordinate publick defence before a Magistrate.

See this Text more fully vindicated from all Socinian Cavils, by *Gerhard de Magistrat. p.* 360.

2. The words are not Positive, but comparative. *q.d.* rather then thou shouldst be provokt to reward evil for evil, suffer a double injury; and if by thy bearing and forbearing Peace may be preserved, the Gospel honoured, thy profession adorned, and thy Brother bettered, then thou must suffer two injuries rather then revenge one.

Objection 2.

1 Corin. 6. 1. to 8. *Here (say the Anabaptists) the Apostle speaks against mens going to Law.*

Answ.

There is no such thing in the Text, as will easily appear to such as read it at large.

1. The Apostle doth not *simply* condemn mens going to Law, but he condemns their bitterness and cruelty in Lawing, not bearing one with another, but vexing one another for trifles, when Christians should be patient, ready to forgive injuries, according to that of our Saviour, Forgive, and it shall be forgiven you, *Luke* 6. 37.

Est fallacia à dicto secundum quid ad dictum simpliciter: nam simpliciter non reprehendit judicia, sed temeritatem in litigando, quod nihil privatim transigere voluerunt, sed in re sæpè leviculâ alter alterum ad tribunal Ethnici judicis pro trahebat, non sine injuria & contemptu Christianitatis. Baldwin in locum.

2. He blames them, for that they being Christians yet went to Law before Heathenish Judges, to the reproach of Christianity; for they being Christians should have had Christians to have heard and ended their controversies. So that he doth not condemn their going to Law, but tells them how they should do it.

See what Anabaptistick Logick here is, because Christ forbids Lawing before Heathens, therefore we may not go to Law before Christians. The Ar-

gument is Cogent thus; The Apostle condemns Christians for going to Law before Heathen Judges, therefore he allows of it before Christian Judges.

3. If the Apostle should *absolutely* condemn all suing to the Magistrate in case of wrong, then he should contradict his own Practice; for he being in distress, did more then once Appeal to *Cæsar*.

See this Case fully cleared by Mr. *John Downam* on the Sacrament, *chap.* 12. *Perkins* Cases of Conscience, *l.* 3. *c.* 3. *Q.* 1. *p.* 118. *folio.* and Treatise of Christian equity. *p.* 446, 447. *Vol.* 2. *& Zepper de Legibus Mosaic. l.* 5. *c.* 6. *p.* 693.

Verse 2.

How long will ye judge unjustly, and accept the persons of the wicked? Selah.

ut majorem efficaciam habeat objurgatio, inducitur Deus summus Judex increpans judices minores. Bellarm.

These words are a Prosopopëical speech, where the Lord is brought in Reasoning, Reproving and Expostulating the case with the unrighteous Judges of those times. Such is the Pride of great ones, that they cannot bear a reproof from men: and therefore the Prophet to procure the more Authority to what should be spoken, brings in God himself reproving them: hence some Interpreters conceive that for explanation sake the word [saying] may fitly be added to the end of this first Verse: *God standeth in the Congregation of the mighty, he judgeth amongst the Gods, Saying, How long will ye judge unjustly? q. d.* Since I am present and President amongst you, how long will ye favour the wicked, and plead their cause against the innocent?

In this Verse we have 1. The sin reproved in general, and that is *Unjust judgement*; a sin most proper and peculiar to Judges. To be covetous, envious,

envious, passionate and proud, is evil; but to judge Unjustly, to justifie the wicked, and condemn the just, is not only abominable, but an abomination in the * Abstract, *Prov.* 17.15. This is † iniquity and perversness with a witness.

* How Abstracts increase the Sense, See my *Schools-Guard. Rule* 36.

† *Gnavel* (the word in the Text) which signifieth iniquity or perversness, comes from *Gnaval*, to deal perversly and wickedly.

2. Here is the *Duration* of their sin, implyed in the Word *Usque quo*, how long? it implies that they had for a long time persevered in this Practice; and therefore he doth not simply say, ye do Unjustly, But how long will ye do Unjustly? How long will ye favour the wicked in his wickedness, and condemn the just? The * Interrogation is a vehement Negation. *q. d.* ye ought in no wise to continue so long in your injustice as you have done.

usq; quò judicabitis iniquitatem? Heb. i.e. *quamdiu perseverabitis in hoc peccato iniquè judicandi?* Piscat.

* See my *Schools-Guard. Rule* 30.

3. Here is the *Generality* of the sinners implyed in the word, *Ye*; how long will ye, *i. e.* all of ye judge unjustly? There might be some few, some gleanings, as the Prophet speaks (*Mica.* 7. 1, 2.) of just Judges, but the generality was very corrupt.

4. Here is an Exegesis, an Illustration, or (if you will) an Aggravation of what went before. Ye judge unjustly; what's that? why, *ye accept the persons of the wicked. q. d.* ye admire their persons, ye favour their faces, ye plead their causes; but the cause of the Poor and the Righteous man cannot be heard. In the Original tis, *ye accept the face of the wicked.* Now to accept the face of a man, is an Hebrew phrase, and signifies a shewing favour and respect to a man. *Gen.* 19.22. The Angel tells *Lot, that he had respected his face. q. d.* I have shewed favour to thee, and have given thee thy request. The words seem to be an *Aggravation* of their sin; they did not sin through weakness, but through wilfulness; not through simple ignorance, but presumptuously; they sought the faces

See this phrase more fully explained in Mr. *Caryll on Job* 13. 8. *p.* 377. Nasha, *est personam respicere, honorare, admirari, & in gratiam alicujus aliquid facere.* Leigh.

Non dicit impios suscipitis, sed facies impiorum suscipitis; ut intelligas eum non de quibuscvis impiis, sed de iis loqui qui spectabiles sunt vel propter generis prærogativam, vel propter opum splendorem, Musculus.

faces and favour, not of poor men, or of friends; that might favour of some humanity (though it may not be practised in judgement) yea they sought the faces not simply of sinners, but of wicked, potent,* turbulent, notorious sinners. To get the favour of these who could bribe them, or some way gratifie them, they perverted judgement, and instead of punishing the wicked they acquitted them; and instead of defending the poor, they contemned them, and trampled on them.

**Reshagnaim, Improbi, inquieti, turbulenti.*

Selah.

Where we find this word (sometimes) there is in that Verse some remarkable thing; as in this Verse it signifies as much in English, as if *David* had said, O how great and greivous an offence is it before God, for favour and affection, for gifts and greatness, to pervert Justice and Judgement! It comes from *Salal*, which signifies to raise or elevate; and so it may signifie the elevation of the mind in marking, or of the voice in singing. It sometimes signifies an Asseveration of a thing so to be, and an admiration at it. It is used seventy four times in Scripture.

Selah *hic adscriptum monet malum hoc quo nihil magis execrandum, passim & apud eos quoq; qui admodum justi videntur, planè regnare.* Ut Scultetus è Bucero.

Cantor ubi ad hanc vocem pervenerat, attoll bat vocem suam; & hoc signum erat gravem ibi sententiam continere, in quam animus intendendus erat; redditur à doctis per planè, summè, vehementer. Ravanellus. See more in such as Comment on *Psal.* 3. 2. *&* *Rivet. in Psal.* 24. 6. *p.* 170. *folio*

Observation 1.

Even great men when they go astray, must be sharply reproved. God doth not here barely say, Do not unjustly, do not respect persons, *&c.* but as one that is angry with them, he sharply and severely expostulates the case with them, saying, How long will ye judge unjustly, and respect the persons of the mighty? And as God, so his Embassadors according to their places must not fear the face of man: but as occasion requires, they must tell the greatest of their

their sins: yet with a * Prudential consideration of all Circumstances; for if we must respect Elders for their age (1 *Tim.* 5. 1.) then much more Rulers who are set in publike place of dignity: and therefore as in the reprooving of all men, so especially of great men, great Wisdom and Prudence is required; as we see in *Nathan* who wisely catcheth *David* in a Parable, (2 *Sam.* 12. 1, *&c.*) and that Prophet which caught *Ahab* in his own words, and made him pass sentence upon himself, 1 *Kings* 20. 39, 40. Tis not for every one to say unto Kings, Ye are wicked, *Job* 34. 18. Tis Ministers and such as are called to the work, that may with *Elijah* tell *Ahab* of his wickedness. Tis a *Samuel* that must reprove a *Saul*, (1 *Sam.* 15. 19.) *Isaiah* reproves *Hezekiah*, (*Isa.* 39. 6.) *Jeremy* King *Zedekiah* (*Jer.* 32. 4.) and *John Baptist Herod*: If great men do amiss we must not stick to *say to Kings and Queens, Humble your selves, Jer.* 13. 19. We are set to watch not only for poor mens souls, but also for the souls of Rulers; yea rather for them then for others, because by their Example they do much hurt or good. Many think it no sin to do, what they see great one do. As like Priest, like people, (*Jer.* 50. 6. *Hos.* 4. 9.) so usually *like Mastrate, like people*; if they be good, the people will be the better, *Judges* 2. 7. *Josh.* 24. 24. *Davids* bounty in building the Temple encouraged the people to follow him, 1 *Chron.* 29. 6, 7. If the King of *Nineveh* humble himself, so will the people, *Jonah* 3. 6. Rulers are like Looking-glasses, by which most men dress themselves; if they be bad, like great Cedars when they fall they bring many branches down with them, and crush the shrubs that are under them. If *Jeroboam* sin, he'l quickly draw all *Israel* to sin with him, 1 *Kings* 14. 16. If a Ruler hearken to lyes, his servants will be like him, *Prov.* 29. 12. This made the Pharisees to reject Christ because none of the Rulers believed in him, *John* 7. 48. which made *Luther*

* See Mr. *Reyners* Government of the Tongue. *p.* 178.

Great men should be good men. V *Burroughs Gratious Spirit. p.* 204.

Mobile mutatur semper cum Principe Vulgus. Claudian.

A capite primum computrescunt Pisces. Prov.

ther to say, *Principum delicta sunt planè Diabolica.* Great mens sins are the greatest sins, because they sin against great means of grace, and by their example do much mischief. When the Head is unsound, the body must needs miscarry: no error so dangerous as that which proceeds from the Ruler, *Eccles.* 10. 5. *Jerusalem* was full of abominations; whats the cause? why the Prophets were prophane, and the Princes were as roaring Lyons, and the Judges Wolves, *Zeph.* 3. 3. Subjects study the lives of their Princes more then their Laws; they should therefore be great Reformers (as *Asa*, *Josiah*, and *Hezekiah* were, who drew the people with them,) 2 *Chron.* 15. & 31. 1, &c. Greatness accompanied with goodness is like a Ring with a rich Diamond which inhanceth the price. Now the *Prophets* seeing that the publick enormities of Rulers have such an influence on people, have enveighed sharply against their sins, (*Isa.* 1. 23. & 10. 1, 2, 3. *Hosea* 5. 1. *Micah* 3. 1, 2.) and the command is general without any limitation to high or low (1 Tim. 5. 20.) *Such as sin before all, rebuke before all that others may fear*; Indeed if their sins be Private and meer Infirmities, we must with the mantle of love cover them, least we exasperate instead of healing them.

Objection.

Such plain Preachers are counted the Troublers of Israel, *Jer.* 37. 13, 15. *Amos* 7. 12.

Answer.

Tis true, they have been so accounted, but it hath been by wicked men who have themselves been the Troublers of *Israel*, as *Elijah* told *Ahab*, 1 *Kings* 18. 18.

2. If great men would but hearken to the pious counsel of Gods faithfull Messengers, it would prevent Seditions, Tumults and Troublers in their Territories.

Obfervation

Observation 2.

That continuance in evil is a great evil. How long (saith God) will ye judge unjustly? and when will you make an end of your unrighteous practises? To do an unjust act is ill, but to persevere for many years in acting Unrighteousness is the height of evil. As perseverance in goodness is the Crown of goodness, *Job* 2. 3. so perseverance in sin is sin in grain, tis of a deep dye, tis hardly if ever set out again.

Humanum est errare, at Diabolicum perseverare in errore. Gerson.

Observation 3.

Tis no wonder to see Judges judge Unjustly. They did so here, and God complains of such else-where, *Isa.* 1. 23. *Jer.* 5. 1. *Mic.* 3. 9. there are some such now, and there will be such to the end of the world, even till he who is Judge of Judges shall come to Judgement, and shall abolish all Rule and Dominion. Wicked men in all ages have the same corrupt Natures and Principles within them, and when Temptations come they discover themselves. Besides, the world ever did and ever will love her own; wicked Magistrates will favour wicked men; yea if there were no Bribery nor flattery in the world, yet wicked great ones would favour such as are like themselves.

Observation 4.

Few great men are good men. Some there are but they are thin sown. Not many wise men, not many mighty, not many Noble; *i. e.* some few are called; * 1 *Cor.* 1. 26. They are subject to great Temptations, and so to great Corruptions. Such rank ground is fertile in weeds; hence wicked men are put in the Text for Rich men. *How long will ye accept the persons of the Wicked?* That is, the persons of rich and potent men; that is the meaning, for Judges would never accept the persons of the wicked men if they

* See Mr *Rob. Bolton* on that Text, and Mr. *Fran. Taylor.*

were Poor and equal in respect of outward things. This the opposition implies, *Defend the poor and fatherless*, implying that the rich were defended by them, but the Poor had no Helper.

Observation 5.

That perverting of judgement is a great sin. Tis a crying sin, it cryes for Vengeance on such as practice it. This was one of those sins which caused the day of *Jerusalems* misery to draw nearer, *Ezek.* 22. 6, 7. and for which the Lord threatens to visit, *Isa.* 5. 6, 7. *Jer.* 5. 28, 29. *Amos* 2. 6. & 5, 6, 7, 11. *Mal.* 3. 5. If he be cursed that shall remove the Land-mark, what shall be done to him who takes away house, land and all? *Deut.* 27. 17. *Solomon* tells us, *he that justifieth the wicked, him shall the people curse, Prov.* 24. 24. for Judges to turn aside in Judgement to the right hand or the left, is to abuse their Deputation, and as much as in them lies to Un-God themselves and God too. *An Unjust Judge* (as one well observes) *is a cold fire, a dark Sun, a dry Sea, a* mare-mortuum, *an Un-good God,* contradictio in adjecto, *Monsters not men, much less Gods.* A false Teacher that poysons souls, and a corrupt Judge that pervers justice, are two pestilent evils: the one destroys the fountain of Piety, and the other the fountain of Righteousness. If a man be *oppress*, he flies to the Law for refuge; but if the Law be wrested and abused where shall we find a remedy? Tis sad with the flock when the Shepheard is a Wolf. *Quis custodiet ipsos custodes?*

Quænam potest pernitiosior esse perversitas quam si apud medicum invenias mortem, apud doctorem mendacium, apud Judicem injustitiam? Musculus

V. Comforts against Oppression. Mr. *Ash* his Ser. on *Psal.* 9. 9. preacht 1642. and Mr. *Caryll* Ser. on *Psal.* 119. 134. preacht 1651.

Observation 6.

Magistrates must Judge impartially. They must not respect persons but causes. They must look more on the face of the cause, then the face of the man. *This respecting of persons is not good,* (saith *Solomon*) that is, tis very bad, *Prov.* 24. 23. Tis a sin

Mixtis. V. Schools-Guard, on that figure.

sin oft forbidden, *Deut.* 1. 17. & 16. 19. *Job* 13. 8. 10. 2 *Chron* 19. 6, 7. *Prov.* 18. 5. & 28. 21. *James* 2. 9. *Jude* 16. Men must not judge according to any outward appearance or quality of the person that appears before them, but according to the equity of the cause, (*John* 7, 24.) As God respects not persons (*Deut.* 10. 17. *Job* 34. 19. *Acts* 10. 34. *Gal.* 2. 6. *Ephes.* 6. 9. *Colos.* 3. *ult.* 1 *Pet.* 1. 17.) So Judges who are earthly Gods must imitate their Lord and Master whose person they represent, in whose seat they sit, and by whose command they act. So that if they will do any thing in favour of the mighty, let them do it in favour of the mighty God; and this they do, when they execute Justice and Judgement in the gate. As they must not respect the rich for his riches, so neither the poor for his poverty, so as in pitty to him to wrong the rich, nor out of fear or honour to the rich comply with them to oppress the poor, *Exod.* 23. 3. *Lev.* 19. 15. In charity we must have respect to a poor mans necessity; but in point of Justice neither the power of the rich, nor the Penury of the poor, but Right only must be regarded (*Psal.* 72. 7.) if a man might strain the Law for any, tis for the poor; and yet the Lord himself who is most tender over the poor, will not have their persons but their causes lookt upon. A respector of person is a kind of Idolater, the respect which he owes to God and Right, he gives to Riches. Petty Theeves shall wear chains of Iron, when grand Robbers and Murderers sit on the Bench with chains of Gold. As God knows no Honour, Royalty or Greatness in the matter of sin, so neither must his Deputies. I see no Reason (said the woman) why I should be punisht for breaking one commandment, when King *Richard* breaks all Ten and yet goes Unpunisht. The Judges in *Ægypt* were painted without hands and blind; and the Areopagites who were Judges in *Athens* passed their

Pressa est paupertas, opulentia splendida regnat; Dives ubiq; valet, pauper ubiq; jacet.

Prosopolatria est Idololatria.

sentence in the night, and had their Judicatories in dark rooms that they might not be byassed by prejudice or affection to pass wrong Judgement upon the person. Out of Judgement to shew favour to our friends is not Unlawfull; but in point of Judgement they must be blind not knowing friend or foe, but look soberly on the cause which is before them. When publick right is in Question, the Poor person must be laid aside, and we must eye his cause; for though it be seldom seen that a poor man is preferred before a Rich man in his cause, yet sometimes it may so fall out that at the tears and cries of the Poor, and to get a Name for a merciful man amongst men, there may be offending on that hand. Tis true, we must shew mercy, but yet with Judgement and discretion. In other cases we may shew respect to men for their age, gifts, graces, affinity, dignity, calling, *&c.* bnt not in Judgement. The Court must know no Kinsmen. Judges must with *David* do justice to *All* the people without distinction of rich or poor (2 *Sam.* 8. 15.) they must dispense Justice with an equal hand and an even ballance. As the Law it self is equal to all, so should the Judge who is a living Law, be the same to all that fly unto him for succour. So that this makes nothing for the Sottish, Uncivil *Quakers* who cry down all outward respect and reverence to men in authoriry under pretence of respect to no man person: Whereas the Scripture doth not condemn *civil* but *sinful* respect of persons, The Servant must reverence his Master, and the Child his Father, and the Subject his Soveraign. Besides there is a sacred respect of persons used both by God and man. Thus God had respect to *Abel* and his offernig, but not to *Cain*. He had respect to *Lot* and saved him out of *Sodom*, *Gen.* 19. 21. Thus the Saints may and must love the Saints with a spiritual and more intimate love, *Psal.* 16. 3.

See more on this Point in my Comment. on 2 *Tim.* 4. 19. *p.* 468.

Observation

Observation 7.

Wicked men are Turbulent men. They are the great Reshagnims of the world. They disquiet and trouble themselves; like the troubled Sea they are alwayes casting up the dirt and filth of sin, (*Prov.* 11. 17. *Isa.* 57. 20, 21.) They trouble their own houses, *Prov.* 15. 27. yea these *Achans* and *Ahabs* trouble all *Israel*; they are the Pests and Plagues, the Ulcers and Botches of the places where they live. As good men are a publick good, and make the places where they live the better for them, (*Gen.* 12. 2.) so wicked men are publick evils and make the places where they dwell the worse for them. As grace meekens men and makes them quiet, (*Isa.* 11. 6.) so sin where it raigns and is not subdued, disquiets men and makes them turbulent.

VERSE 3.

Defend the Poor and Fatherless, do Justice to the afflicted and needy.

VERSE 4.

Deliver the Poor and needy, rid them out of the hand of the wicked.

HAving finisht the *Reprehension*, and shewed *Negatively* what Judges must not do, *viz.* they must not Judge unjustly, nor respect persons: Now we come to the *Direction*, where the Lord teacheth them and tells them *Affirmatively* what they must do, *viz.* they must defend the poor and fatherless, and succour such as are in distress: So that having dehorted them from the *Vices* which are more especially incident

cident to Rulers, he now exhorts them to the contrary *Vertues.* So that here we have a clear description of the Magistrates duty which consists principally of two parts. 1. To defend the good. 2. To punish the bad; both which are also mentioned by the Apostle, *Rom* 13. 3.

This counsel of God (saith *Luther*) is worthy to be written in Letters of gold on the walls of all Judicatories. It may fitly be termed *Gods Charge to Magistrates.* They give charges to men, and here God gives four things in charge to them.

viz.
1. To defend.
2. To do Justice.
3. To Deliver.
4. To Rescue.

2. The Object or the Persons whom they must thus Protect
1. The Poor.
2. The Fatherless.
3. The afflicted.
4. The needy.

As if the Lord had said, This is your main business, and therefore let it be your great care, to defend the poor, succour the afflicted, and support the fatherless, and to help him who hath no Helper. As the proper work of the Physitian is to cure the sick, and of a Minister to comfort the weak, so of a Magistrate to defend the Poor, and vindicate the Oppressed from the violence of the Oppressor.

Question.

Must not the Magistrate defend the rich man in a righteous cause as well as the Poor? must he not execute Justice for him as well as for the needy? Why then doth the Lord here only mention the poor?

Answer.

Answer.

Tis true, Magistrates must execute Justice for rich men as well as for the poor: yet since the poor are most subject to injury, therefore the Magistrate must be more careful to defend them. The poor are low in condition, and are often laid lower by Oppression: now God hath raised up Magistrates for this very end, to protect them in their low condition, and to lift them up when they are laid lower by oppression.

2. As for *Rich men*, the world loves her own, especially her White Sons, her Great and Prosperous Children, so that their causes are sure to be heard, and their right improved to the utmost who have so many * Angels to appear for them. *Rich men have many friends, Prov.* 14. 20. Where money is stirring, let the cause be never so unjust, yet oft-times might overcomes right, so great an influence hath riches upon the Rulers of this world. So that tis needless to bid Rulers plead for Rich and Mighty men. Besides, men are afraid of wronging great ones, because they have great power and many friends to Vindicate them against the wrongs of any.

* *Auro loquente quis tacebit?*

3. There's an averseness and backwardness in our Natures to help the Poor, who have no gifts nor friends to side with them, who have nothing to plead but only the justness of their cause. Men that are in Poverty and Adversity find few friends; Hence tis that the *poor is oft hated even of his own neighbours*, (Prov. 14. 20. & 19. 7.) *but the lovers of the rich are many*. The poor Prodigal is called *This thy Son*, not this my Brother, *Luke* 15. 30.

4. Where the hedge is low, men are apt to get over. When men are poor, then great men especially are apt to trample on them, 1 *Sam.* 18. 23. hence tis that God layes such special Injunctions on the Magistrate to see to them. The Birds of prey can shift for themselves,

Dente timentur apri, defendunt cornua cervos; Imbelles damæ, quid nisi præda sumus? Martial Epigr. l. 13. ep. 95.

selves, but tis the poor Dove that is made a prey. Hence the Fatherless, the Widow, the Poor, the Stranger and the Oppressed are yoked together in Scripture, because in respect of their weakness they they are more lyable to wrong, (*Deut.* 14. 29. *Psal.* 10. 18. *Mal* 3. 5. *James* 1. 27.) Tis not the Asse of the rich, or the Ox of the mighty, but *tis the Ass of the Fatherless, and the Ox of the Widow that is taken away, Job* 6. 27. & 24. 3.

5. The Lord speaks here to unrighteous Judges, who sided with the rich and turbulent oppressors of the poor; and to make his Exhortation take the deeper impression, he multiplies words, and doth as twere bid them *Defend, Defend, Defend.* Whom? *The Poor, the Poor, the Poor.* As the Lord said of *Jerusalem, I will overturn, overturn, overturn it*; *i. e.* I will speedily and certainly overturn it, *Ezek.* 21. 27. So the * doubling and trebling of the duty and persons here is very Emphatical, and notes Gods earnest affection and desire to have the poor and fatherless speedily and certainly defended against the oppressions of the mighty.

* V. *School's-Guard*, Rule 43.

Defend the poor, *i. e.* defend the cause of the poor, since he cannot defend himself. Or, Judge for the poor and fatherless (as tis in the fountain) *i. e.* in your judgement vindicate them and their just causes from the Sons of violence. They are Gods Clyents, and therefore they should be the Judges care: for this end God hath set them in his stead, that they might defend those who cannot defend themselves, and use their Power for the good of those who have no power, *Job* 26. 2. The Hebrew word *Dal* which we render Poor, comes from *Dalal* to spend or consume; and is applyed to the weak and sickly, whose health is spent (*Gen.* 41. 19. 2 *Sam.* 13. 4.) and to the poor whose wealth is wasted, (*Psal.* 41. 1. & 72. 12, 13. & 113. 7.) and they fallen into decay, *Lev.* 25. 35. The word is opposed to rich men, who

Shiptu dal. *judicate pro tenui.* Mont.

The word *Poor*, is a comprehensive word, including in it all sorts of Poor.

in

in Scripture are called great men, full and fat, *Psal.* 78. 31. and only men of wealth, *Ruth* 2. 1. *Jer.* 49. 32. Now tis not these full and fat ones who have many friends, but tis the lean and weak man, that is poor in purse, sickly in person, and many other wayes brought low; tis these poor hopeless, helpless ones that Rulers must have a care of. Tis not only their *duty*, but their *Glory* so to do, *Job* 29. 11. *to* 18.

And Fatherless.] or the Orphan, that hath no father or friend to help him, but is forsaken of all. The word signifies one that hath lost his sight, because he that hath lost his parents is deprived of the light of counsel and direction how to carry himself in the world; as God delights to help those who cannot help themselves, (*Prov* 23. 10, 11.) so must earthly Gods. The word is rendred by the Septuagint, Poor; indeed the poor and fatherless are oft joyned in Scripture, and are *Synonyma's*, being put for one and the same person.; as *Psal.* 10. 14. *The poor committeth himself to thee; thou art a Father to the fatherless.* He that is called Poor in the beginning of the Verse, is called fatherless in the end. The word is taken sometimes *properly*, for one that hath lost his Father. 2. *Metaphorically*, for such as are in deep distress and have no helper. Now we are not to restrain the sense here only to Orphans; for he that is a Father, may be called fatherless, and the child that hath a Father, yet may be called fatherless, when he extreamly needs the help either of God, or man, *Hos.* 14. 3.

Jatom, Pupillus Orphanus. Lam. 5 3.

Ορφαν & ab ὀρφνὸς tenebrosus, quod liberi quodammodo amittunt lucem & pupillas oculorum, amissis parentibus. Minshew.

Do justice to the afflicted and the needy.] or as the Original runs, Justifie the afflicted. *q. d.* if his cause be just, fear not to Justifie him, and pronounce him Judicially just and innocent. Many unjust Judges will hear the causes of the poor; but when they have heard them and found them to be right, yet they

Hitsdíku, *justificate, absolvite, & justum pronunciate.*

do not justifie them, but the wicked. The Afflicted and the poor are joyned in Scripture, (*Zeph.* 3. 12.) because poverty is usually accompanied with many afflictions. The word *Gnani* which we render afflicted, signifies also, to be Humble and Meek (*Zach.* 9.9.) for as Riches make men cruel and proud; so affliction makes men humble and lowly.

Humilem & pauperem justificate. Vulg Lat.

Rash *pauper*, from Rush, *depauperari*, to be impoverisht or made poor.

And needy.] Properly the word signifies a poor man that hath lost his goods, and so is brought to poverty and misery, whether by oppression or otherwise. These are called *the Poor of this world* James 2. 5. *and the poor of the earth*, Job 24. 4. Amos 8. 4.

Verse 4.

Deliver the poor and needy, from the violence of the mighty; the same is again repeated to make the deeper impression, and to shew how earnest God is to have Judges put it in execution. God drives this nail to the Head with one exhortation upon the neck of another, to fasten it the better in our hearts and memories.

Ebion, egenus, a poor, indigent, needy creature, from *Ahab desideravit*, because the poor that have nothing, desire food, rayment, money and such things as they want.

Rid them out of the hand of the wicked. i. e. free and rescue him from the paws and power of turbulent men, who like their father the Devill, delight in vexing others. The words seem to be a *Gradation*, and not *a bare repetition.* 1. Judges must hear the cause of the poor. 2. Having found them innocent, they must justifie them and declare their innocency. 3. They must not rest there, but they must rescue and deliver them as Lambs out of the Paws and Jaws of the Lion. By this variety of words and multiplication of expressions the Holy Ghost denotes unto us all kind of misery which we are exposed to in this world by reason of potent and politick enemies. What ever the misery be, whether in body, goods, or name, (such is Gods goodness) that he would have Magistrates who are his Vice-gerents to take notice of it, and deliver his people out of it.

1. *Judicate*, 2. *Justificate*. 3. *Eripite*. *Eripere pauperem de manu potentis est sententiam adversus potentem pro paupere juste pronuntiatam executioni mandare, & reipsa efficere ut pauper nihil detrimenti à potentiore inimico patiatur.* Bellarm.

Observation.

Observation 1.

Magistrates must be a Defence to the poor and fatherless, to the afflicted and the needy. They are that *great Tree* which must shelter such as are under them from storms. *Dan.* 4. 20, 21, 22. They are called *Gods*, and in this they must act like him whose name they bear. Now 1. Sometimes the poor lie in deep distress, and then the Lord is a Refuge to them, *Isa.* 25. 4. He hears their cry, (*Psal.* 34. 6. & 69. 33.) whether it be vocal or virtual; for sometimes the poor mans afflicted condition cryes though he say nothing, and God hears this cry, *Psal.* 12. 5. *for the oppression of the poor will I arise*: though the oppressed should not *Vocally* cry, yet their very oppression *Virtually* cries for help, *James* 5. 4..

2. Sometimes they lie in the dust, and then he raiseth them (*Psal.* 113. 7.) they lie amongst the pots and are sullied with affliction, yet then he makes them beautifull like a Dove, *Psal.* 68. 13.

3. Sometimes they are environed with mighty enemies, and then he rescues them, (*Job* 5. 15, 16.) by cutting off their oppressors, and comforting the oppressed, *Job* 36. 6, 15.

4. But specially the godly poor, God is very tender over these: he that toucheth them to hurt them, *toucheth the apple of his eye.* These are his Jewels, his Glory, his Portion, his Pleasant Portion, his Inheritance, his Dove, his Spouse, his annointed ones: and if Kings wrong them, he will rebuke even Kings for their sakes, saying, Touch not mine anointed, *Psal.* 105. 15. *Amos* 2. 6. God visits for such sins.

5. As for *the fatherless* who are exposed to much sorrow (and therefore Christ promiseth his Disciples that he will not leave them Orphans or fatherless, *John* 14. 18.) God hath stiled himself a Father to them, *Psal.* 68. 5. *Hos.* 14. 3. 2. He hath made many Laws for them, *Exod.* 22. 22. *Deut.* 16. 11, 14.

& 24. 17. & 26. 12, 13. and curseth those that wrong them, *Deut.* 27. 19. 3. He chargeth Magistrates in the Text to be tender over them. So *Isa.* 1. 17. *Job* 29. 12. & 31. 17, 18, 21. 4. When Magistrates are negligent in defending them, he hears their cry, and threatens to visit for that sin, *Isa.* 1. 23, 24. *Jer.* 5. 28, 29. & 21. 12. *Mal.* 3. 5. 5 If Magistrates will not plead their cause, yet God will, *Deut.* 10. 18. *Psal.* 10. *ult.* & 146. 9. *Prov.* 23. 11.

6. S. *James* sums up all religion (as twere) into this one duty. Tis not enough that we Hear, Pray, and Worship God, but we must also love our Neighbours, and shew pitty to the poor and fatherless, without which all our profession is vain, *James* 1. 27. Now Magistrates in their capacity and calling must resemble God, they must be a Refuge to the poor, a Father to the fatherless, and a comfort to the comfortless. *Job* who was an eminent Magistrate in his time, how tender was he over the poor and fatherless! *he was eyes to the blind, feet to the lame, a father to the poor, and the blessing of him who was ready to perish came upon him, and he made the widows heart to sing for joy. Job.* 29. 12. &c. 30. 15. & 31. 17, 21. especially he must defend the Godly Poor, who are oft contemned by the high and haughty of the world for their poverty, and hated for their piety. These commit themselves and their cause to God (*Psal.* 10. 14.) and therefore they are called *His poor*, by a special propriety, (*Psal.* 72. 2.) He, speaking of *Solomon*, shall judge thy people with equity. Gods Deputies must be tender over those whom God so tenders, that he prizeth them above all the world besides.

Mens necessities are many, but most of them spring from Ignorance and want of Skill, or Impotency and want of power, both noted here by blindness and lameness. *Job* was a guide to the blind, and a staff to the lame, leading the one, and supporting the other. D. *Sanderson* 1. *Ser. ad Magistr. p.* 162.

Do Justice.

Observation 2.

As Magistrates must administer Justice unto all, so especially

especially to the afflicted and distressed. These are most lyable to injury; and therefore if Justice incline to any side with favour, it should be towards the poor. This is the very end why Rulers are set up. *viz.* to execute judgement, and do Justice amongst the people, *Isa.* 56. 1. *Hos.* 12. 6. *Amos* 5. 24. *Zach.* 7. 9. Therefore tis that *David* prayed for his Son *Solomon*, that God would give him a clear understanding and right judgement to discern between good and evil; and an upright heart to walk answerable to light received, that so he might *Judge the people with righteousness, and the poor with judgement*, *Psal.* 72. 1, 2. and *Solomon* himself makes the like prayer, 1 *Kings* 3. 9. and the Queen of *Sheba* tells him that God had raised him for this end, 1 *Kings* 10. 9. It was the honour of the Kings of *Ægypt*, that they bound their Judges by Oath, not to act unjustly, *no though they themselves should command them so to do.* Cloathing is an Ornament, and a Diadem is a glory; all Magistrates like *Job* should *put on righteousness as a robe, and judgement as a Diadem.* *Job* 29. 14. So did Christ, *Isa.* 11. 5. This was *Davids* honour, that he executed Justice and Judgement to all his people, 2 *Chron.* 18. 14. This is so lovely a thing, that *Absolom* when he would entice the people from *David*, tells them, that if he were made Judge in the Land (though *David* did not) yet *he would do them justice*, 2 *Sam.* 15. 4. As Injustice is all Vice, so Justice comprehends * all Vertue, so excellent a thing is Justice. This is our *duty*, *Micah* 6. 8. as every man in his place must do justly, so specially the Magistrate.

2. Tis our *Security*, *Isa.* 33. 15, 16. it establisheth Thrones, *Prov.* 16. 12. & 29. 14. *Jer.* 22. 3, 4. and preserves a people from ruine, *Amos* 5. 15. There is no one thing (religion excepted) that doth more secure and adorn a Nation then *Justice* doth. Tis both *Columna & Corona Reipublicæ*; it is a Prop to make it subsist firm in it self, and as a Crown to render

The first thing we do in a morning, is to put on our cloaths; before we eat or drink, we do this: So should every good Magistrate prefer publike Justice before his own private affairs, much more before his Jades, his Kites, his Curs and pleasures. D. *Sanderson* 1. *Ser. ad Magistratum. p.* 155.

* ὃ μέγ & ἀρετὴ, ἀλλ' ὅλη ἀρετή. *Arist. Ethick. l.* 5.

V. Mr. *Ant. Burges* his Ser. on *Psal.* 106. 30. *p.* 2. Preacht 1644. and Dr. *Sandersons* Ser. on the same Text, *p.* 238. Mr. *Greenhil* on *Ezek.* 11. 4. *p.* 74.

der it glorious in the eyes of others. Tis as the Cement in the building, which holds all together. Take this away, and Nations will quickly run to ruine, *Jer.* 5. 1. & 21. 12. Gall is bitter, and Hemlock is poysonous; now when Judgement is turned into Gall, and righteousnes into Hemlock, judgement is not far from that people, *Hos.* 10. 4. *Amos* 6. 12. The Law thunders out curses against such as pervert judgement, specially the judgement of the fatherless and the widow, *Deut* 27. 19. *Prov.* 24. 24.

Ex resp ad interitum inclinant in quibus boni à malis nihil differunt. Antisthenes.

3. Tis our *Glory*. Righteousnes exalts a Nation, *Prov.* 14. 34. and brings a blessing on it. *The Lord bless thee O habitation of justice, Jer.* 31. 33. So that what *Solomon* saith of Wisdom is most true of Justice, *Exalt her and she shall exalt thee to honour, she shall be to thee an Ornament of grace, and a Crown of glory shall she deliver to thee, Prov.* 4. 8, 9. Justice and Judgement is more acceptable to God then * Sacrifice, *Prov* 21. 3. without it all duties are an abomination, *Isa.* 1. 15. *Amos* 5. 21, 24. and our prayers in vain, *Josh.* 7. 20.

* *Pinguior victima mactari Deo non potest quam homo sceleratus.*
See six Motives to quicken Magistrates to do Justice, in Mr. *Taffy's* on Amendment, *p.* 122. 354. and ten more in Mr. *Levisy, Jehosophats charge, p.* 75. 80, *&c. Clerks Mirror. chap.* 74, 75.

A Heathen could say, that the choicest gift that ever God gave to man (considering what miseries he is subject to) was government by justice, which bridleth and restraineth the presumption of the furious, preserveth the innocent in his honesty, and yieldeth equally to every man his due.

Plato de Repub. lib. 4.

Now that Justice may be rightly dispensed to all, seven rules must be observed.

Do Justice
1. Discreetly.
2. Speedily.
3. Impartially and Universally.
4. Resolutely and Couragiously.
5. Righteously and Exactly.
6. Soberly.
7. Diligently.

1. A good Magistrate will execute justice *Discreetly*;

creetly; he is not rash nor heady, but he ponders all Circumstances of person, time, and place, and judgeth accordingly. Now as a word spoken in season, (or as tis in the fountain) a word set upon its wheels, having a due concurrence of all Circumstances, is like Apples of Gold in pictures of Silver, not only ly delightfull to the eye, but profitable to the Possessor; (*Prov.* 25. 11.) So an act of Justice rightly circumstantiated is both pleasant and profitable. He must not regard bare accusations, for who then should be innocent? Christ himself was accused for a Blasphemer and an Enemy to *Cæsar*, and the Apostles were called Deceivers, and yet they were true men, (2 *Cor.* 6 8.) Besides wicked men are very subtile in concealing, forging and wrapping up their sinfull practises, (*Micah* 7. 3.) but a Prudent Magistrate will sift and search out the truth of a matter. (*Deut.* 17. 4. *Job* 29. 16.) For want of this, wise *David* was overseen, and gave away good *Mephibosheths* estate unheard, upon the bare accusation of a self-seeking *Ziba*, (2 *Sam.* 19. 29.) and it was hard to censure Queen *Vashti* before she was heard speak for her self, *Hester* 1. 19. Twas good counsel (and he did practice it himself) which *Alexander* gave to his Judges, that when they had heard one party speak, they should stop one ear to hear what the other party could say for himself. Tis folly to speak before we know the depth of the matter before us, *Prov.* 18. 13. God will have both parties heard, *Exod* 22. 9.

Beophilus, super locis suis.

In capital causes especially deliberation must be used. V. *Godwin Jewish Antiq. lib.* 5. *cap.* 6. *p.* 195.

See more Directions in Mr. *Lawson* his Body of Divinity, on the ninth Commandment. *p.* 221, *&c.*

2. *Speedily*. He must expedite causes, and not make a long harvest of a little crop. Delay oft makes the remedy worse then the disease. To tire out the poor, the fatherless and the widow with tedious suits and dilatory courses till they have no means left to prosecute their righteous cause, is an act of great unrighteousness. Christ is described (and a Magistrate cannot follow a better coppy) to be one that seeketh judgement, and executeth justice

speedily, Isa. 16. 5. So did *David, Psalm* 101. *ult.* As tis ill to do right *rashly*, so tis a wrong to do it *delayingly*; and as they do a double courtesie who do it speedily, so they do double right who do it (though discreetly and deliberately) yet quickly. When the poor woman petitioned *Philip* King of *Macedon* to hear her cause; he answered, that he was not at leisure; then (said she) *Be not King*: The King laying to heart her speech, gave speedy audience, not only to her, but to all men from that day forward: and the Emperour *Trajan* on horseback ready to go to battle, alighted to hear the complaint of a poor woman.

Exuit personam judicis, quisquis amici induit. Cicero.

3. *Impartially and Universally* to All, without fear of foes, or favour to friends. As Gods justice knows no Relations, (*Isa.* 27. 11. *Jer.* 22. 4, 24.) So Magistrates in point of Justice must know none. *Levi* (in this case) did know neither Father nor Mother, Brethren nor Children, (*Deut.* 33. 9.) *David* punisht his *Absolom* with a three years banishment for his fratricide, 1 *Kings* 13. 38. King *Asa* deposed his own Mother for her Idolatry, 1 *Kings* 15. 13. and that resolution of *Saul* was Heroick (if it had been well grounded) Though the fault be found in *Jonathan* my Son, he shall surely dye, (1 *Sam.* 14. 39.) Tis excellent, but hard, to censure those we love. Tis the causes *Equity*, and not the persons *Intimacy* that must sway us; if the person be wicked, though he be never so neerly related to thee, Punish him; as that Noble Roman did his Son for siding with *Cataline*, *Te Patriæ genui, non Catalinæ*; and as that man who pleaded kindred, My Lord I am your Kinsman (said the Prisoner) Are you so? said the Judge; why then you shall have a higher Gibbet erected, that all the world may see that I will do Justice to a Kinsman. When *Zaleucus* had made a Law against Adulterers, that whosoever should be found guilty thereof, *Exocularetur*, he should

Altiorem erigite crucem.

should have his eyes put out: It so fell out, that his Son was the first offender: whereupon sentence was pronounced, and execution ready to be done; The people intreating the Judge his Father to pardon the fault, upon deliberation he put out one of his own eyes, and one of his Sons, and so shewed himself *Pium Patrem, & justum Judicem*; a good Father, and a just Judge. As *Aristotle* said sometimes, *Amicus Socrates*, &c. *Socrates* I love, and *Plato* I love, but I love the truth above them all: So say you, My friends I love, my kindred I love, my children I love, but Justice and Judgement I love above them all. Justice is pictured blind with a Sword in one hand, and a ballance in the other; it cannot see a Rich man from a Poor, nor a friend from a foe. It makes not the Law like a Spiders Web, which catcheth little Flies, whilest the great ones break thorow. It knows that one sinner (one *Achan*, one *Saul*, one *Ahab*) unpunisht destroyes much good, *Eccles. 9. ult.*

V. *Plutarch de Iside.*

4. *Resolutely and Couragiously.* Judges must not fear the faces or the frowns of any: for the Judgement is the Lords which they execute, who will defend them in it, * *Exod.* 18. 21. *Deut.* 1. 17. *Nehemiah* (*Chap.* 6. 11.) will not fear nor fly, but stands it out against all the Plots and Power of *Sanballat* and his confederates. Gods *Joshua*'s and *Zerubbabels* must be strong and of good courage, *Joshua* 1. 9. *Hag.* 2. 4. Hence *Constantine* is stiled a man-child for his courage, in venturing for the Churches Weal. The Lord himself is a Shield and Sanctuary to the Shields of the earth: he is on their side, and therefore they should not fear what man can do unto them (*Psal.* 56. 5. & 118. 6.). Inferiour creatures when backt by a Superiour, are full of spirit. A little Dog will venture on a creature far stronger then himself, when his Master stands by to back him. Do Justice faithfully, and then let the world fall on thee, it shall never hurt thee; if any dare to do injustice, do

* Magistrates must be *Anschei Chajil, Viri virtutis*, Valiant men.

Judex neminem timeat nisi seipsum.

See many Reasons why Magistrates should be couragious in Dr. *Sanderson*'s 1 Ser. *ad Magistratum. p.* 176, &c.

Fiat justitia, & ruat mundus.

not thou fear to do Justice on him. *Solomons* Throne was upheld by * Lions, not by fearfull Harts and Hares (2 *Kings* 10.20. 2 *Chron.*9. 18, 19.) intimating that Magistrates should be such for magnanimity and courage. The *Pillars* of an house had need to be heart of Oak; Magistrates are the Pillars of a land, and therefore had need to be solid, seasoned, resolute, undaunted men, that will not warp for fear or favour, for Threats or Gifts. These *Shields* of the earth must look for Darts sometimes from Superiours, anon from Inferiours, and if they be not well steel'd, to flatter the one, or please the other, they will fail in duty. None but noble raised spirits can hold out in doing well, though they hear ill for their pains. There are three *dogs* which *Luther* would not have Ministers to bring into the Pulpit with them.

* See how Magistrates must be like Lions in seven particulars, in M. *John Carters* Ser. at *Norwich* on *Revel.* 5. 5. *p.* 120. Stiled the *Lion.*

Bene facere, & malè audire, regium est. Seneca.

Viz. { Envy. Pride. Covetousness.

And there are three sins which no Magistrate should bring to the Seat of Justice with him.

Viz. { Pusillanimity. Malice and Anger. Covetuousness.

1. A *Pusillanimous* man dares not say nay to an unrighteous motion for fear of the displeasure of the people, or of some great man. It was their sin that condemned *Naboth* for fear of displeasing *Jezebel*; and *Pilate* for fear of *Cæsar* condemned Christ, though he found him innocent, and knew that he was delivered to him of envy. *Pauls* cause was good, yet *Felix* will not free him, because of the people. *Darius* to please his Princes, sends *Daniel* to

It is a good clause which I have read in *Minshew*, that in the Oaths of the Kings Justices, They shall swear to do right, notwithstanding the Kings Letters. *An.*18. *Edw.*3.4.

to the Lions Den, though with some regret. So King *Zedekiah* over-awed by his Princes, delivers *Jeremy* into their hands, *Jer.* 38. 5. Inordinate fears are very prejudicial to men in Publike places: such fear slaies a man whilest he lives, and buries him before he is dead, *Isa.* 22. 2. it enfeebles and dispirits a man, so that he cannot act so freely as becomes him. The fear of man is a snare, (*Prov.* 29. 25.) and every coward (saith *Aristotle*) is a murderer. As all Christians, so Magistrates then especially had need to be men of good courage; and the rather, because they must oppose the Torrent and current of the sins of the times they live in.

πᾶν δειλὸν φονικὸν. *Aristot.*

See Mr. *Ash* his Ser. on *Psal.* 31. 24 preacht 1642.

2. *Malice and Anger* become not a Judge. Spite will never do right. Malice puts men upon revenge. *Micaiah* must to prison though he prophesie nothing but truth: and why so? for *I hate him*, said *Ahab*. *Aristides* (though a Heathen) said well; when sitting as Judge between two persons, the one charged his adversary with great wrongs done to *Aristides*; he answered, *Friend, tell me only what he hath done to thee, for I sit here to do right to thee, and not to my self.*

Affectus ubi judicat, ibi ratio claudicat; & ubi est fervida vindicta, ibi non temperata justitia.

3. *Covetousness.* A Magistrate must not only be free from it, but he must *hate it*, Exod. 18. 21. *a man that is greedy of gain, will Transgress for a morsel of bread.* (*Prov.* 28. 21.) a poor reward will put him out of his way. This sin is the *root of all evil*, Bribery, Symonie, Sacriledge, Partiality, Tyranny, Time-serving and turning of Judgement backward; (*Isa.* 59 14.) these are some of those fruits of this bitter root. Such will sell their Wit, Parts, Power, Conscience, Religion and all for money. I have read of many *Sales*, as Sale-winds by * Witches, Sale-churches by Patrons or rather Latrons, Sale-hands by Mercenary Soldiers; but Sale-Justice and a Sale-sentence is one of the worst Sales, for it makes the just man a sinner, and takes away the righteousness

* V. *Heylings Geogra. in Lapland.*

of the righteous from him. This *Solomon* lookt upon as a great evil, Eccles. 3. 16. *he saw the place of Judgement, and lo Wickedness was there.* To find wickedness in Taverns, Theaters, or Mountains of prey, is no wonder; but for Seats of Justice to be full of Injustice, this is gall and hemlock indeed, *Amos* 6. 12. These love *Dialectum Doricam,* the Dorick Dialect (as one phraseth it) they are all for gifts, like those in *Hosea's* time, (*Hos.* 4. 18.) her Rulers with shame love *Give ye, i.e.* in a shamefull fordid manner they call for Gifts and Presents, crying, Give, Give; Bring, Bring; like the insatiable horseleech they cry, *Hab, Hab*; Give, Give, *Prov.* 30. 15. but will you see the end of such bribers? why *fire shall consume their Tabernacles,* Job 15. 34.

5. *Righteously and exactly.* A Magistrate must not only be *Justus,* but he must do *Justa,* yea and he must do them *Justè.* He must hear both parties speak, and then judge righteously between them. They must not wrest nor wrack the Law, to make it speak what it never meant, but with just judgement must they judge the people, *Lev.* 19. 15. *Zach.* 8. 16. He must dispense justice carefully, constantly, and conscientiously. Justice, Justice he must do, *i.e.* pure justice (* *Deut.* 16. 20.) not seeming, but real justice; not Justice in part, but entire Justice in measure and degree, without passion, corruption or delay. He must not do an act or two of justice, but it must be his constant work; tis his cloathing which he must put on every day. His head, and heart and hands must be covered with it, *Job* 28. 14. Rulers must not free Ravens, and censure Doves; nor loose *Barrabas,* and bind Christ. This is not execution of justice, but persecuting of the just. They must proportion the punishment according to the offence, and not barely shave the Head, which for its enormities ought be cut off. There must be an Accurate, Arithmetical, and Geometrical proportion observed,

Non in homines debent imperium habere, sed in belluas qui publico usui Officiorum Functionibus, non quid ex usu sit publico, sed quid rei privatæ serviat, quærunt. Luther.

They love δῶρα, *dona.*

Siquis honorem verum amet, ab omni suspicione captandorum munerum sedulò cavebit, præsertim in eo constitutus loco, in quo maximè cavendum ne iniquitas venalis fiat. Rivet.

* *Justitiam, Justitiam* i. e. *justissimam & puram justitiam.* Piscator. See Schools-Guard, Rule 43

Judex nihil aliud est quam νόμος ἔμψυχος, i. e. *Jus quoddam animatum.* Arist.

Distinguendum est inter pœnam scelerum jure divino definitam, & arbitrio Magistratus relictam. Quoad illam servanda est æqualitas Arithmetica, quoad hanc Geometrica. Gerhard.

ed, *i. e.* the fact with all its circumstances must be considered, and there must be a Retaliation rendred accordingly. Great sins must have great punishment, and lesser sins lesser punishment. Life must for Life, and Eye for Eye, *Gen.* 9. 6. *Exod.* 21. 24.

6. *Soberly.* He must be a Temperate man, else how will he govern others, that cannot govern himself; or reform others, who is unreformed himself? What the Apostle saith of Ministers, is true of Magistrates; if a man cannot rule himself and his own house, how shall he govern the house of God? 1 *Tim.* 3. 5. He is not like to help another who hath lost himself. Wine and Strong drink make men forget the Law, and pervert judgement. Tis not for Princes to be eating in the morning when they should be judging the people, *Eccles.* 10. 16, 17. *Jer.* 21. 12. Judges must be wise and prudent: but when Temperance is gone, where is the Prudence? He that is luxurious and riotous, is not wise, saith the wisest of men, *Prov.* 20. 1. and therefore *Solon* made a Law, that whatever Ruler was found drunk, should be put to death.

In sicco habitat sapientia, non in humido; fundamentum ejus est temperantia. Socrates.

7. *Diligently.* Tis Gods work, and he is cursed that doth it negligently. Justice must diffuse it self: it must run down as a mighty stream fully, freely, commonly and universally, (*Amos* 5. 24.) Rivers run by the Poor mans door as well as the rich. It must be their delight to do judgement, *Prov.* 21. 15. Rulers were not made for pleasure but for labour. They were not born for themselves, but for the peoples good; hence those Titles of Nursing Fathers, Shepherds, Stewards, *&c.* all which imply a great deal of care and pains.

Sudandum est iis qui Magistratum gerunt; adeundæ inimicitiæ, subeundæ sæpè pro Republica tempestates, cum multis audacibus, improbis, nonnunquam etiam potentibus dimicandum est. Cicero pro Sestert.

Observation 3.

Good duties need much pressing. Such is the dulness and indisposition of our natures to the best things, that without much *pressing* they take little or no *Impression* upon us: hence tis that the Lord here calls on,

on Judges again and again to defend the poor and fatherless, and to deliver the needy out of trouble. So *Rev.* 2. & 3. Christ calls again and again to those that have ears to hear what the Spirit saith to the Churches. We must have line upon line, and precept upon precept, and all little enough to make the word effectuall. Tis not sufficient to say, I know this and that, but you must love to hear it prest upon you again and again, for your more spiritual improvement of it. He that loves the truth in truth, the more he hears it, the more he loves it still. Tis but an Adulterous love to Virgin truth, to be weary of her when you are best acquainted with her, and to cast her off with contempt (as *Amnon* did *Tamar*) when you have had your fill of her.

Veritas quò notior, eò charior.

Observation 4.

Magistrates must administer justice orderly. They must not go prepositerously to work, and condemn a man before he is heard. But 1. They must fully, freely, patiently, with a sedate, quiet, composed spirit, free from Passion, prejudice and precipitancy, hear both parties speak for themselves: for the Law doth not use to condemn men till their cause be heard, *John* 7. 51. *Acts* 25. 15, 16. 2. When upon hearing he hath found out the depth and truth of the cause, then he must justifie and absolve the innocent, and rescue him out of the jaws of the wicked, by executing Justice on him according to his demerits.

Observation 5.

God is very tender over his poor afflicted people. This makes him here once and again to charge his Vicegerents to have a special care over them. None must touch them to hurt them: or if they do, the Magistrate must rescue them; and if they will not, yet God himself will, *Psal.* 12. 5. he takes the wrongs that

that are done to them as done to himself. Prov. 14. 31. & 17. 5. *he that oppresseth the poor, reproacheth his maker*, and contemns the wise dispensation of God who will have poor intermingled with the rich, as the Vallyes are amongst the Hills, for his own praise. God would have no man oppress, be he never so rich: but specially he hates the oppressing of the poor, because low and weak, and cannot help themselves as rich men can. The more unable they are to help themselves, the sooner will God arise to help them: though they be weak, yet *their Redeemer is strong*, Prov. 23. 10, 11. Though they be little, yet their Protector is mighty: you may be able to contend with the Poor, but can you contend with the Almighty who is their Guardian? No wise man will contend with a mightier then himself, nor oppress the Servants and Sons of a Prince that can easily suppress and crush him. The poor and fatherless (when believers) are the Sons and Servants of God, and they cannot escape that wrong them: he hath more then once proclaimed himself their Patron and Protector, *Psal.* 10. 14. & 68. 5. *Hosea* 14. 3. *Deut.* 10. 17, 18. and hath denounced woes against those that hurt them, *Isa.* 10. 1, 2, 3. *Mal.* 3. 5. and punisht *Jerusalem* amongst other sins for this, *Ezek.* 22. 7. Many think they may abuse the poor, because they are impotent and cannot help themselves: but see how *Solomon* counsels these men most excellently, Prov. 22. 22, 23. *Rob not the poor because he is poor, neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them*; *q. d.* let not his poverty and inability to with-stand thee, encourage thee to abuse him; yea though thou be one of the Magistrates, a man of power that sittest in the gate, yet know, that there is a greater then thou, who will help the helpless, will plead their cause, and spoil the soul of those that spoiled them, *i. e.* he will take away the life

Gobel, *i. e. assertor, Vindex, propinquus, consanguineus, Redemptor.* A Lapide in locum.

See more on this point in Mr. *Gataker's* Ser. on *Psal.* 82. 7. *p.* 103, 104. 2 *Part. folio.*

of those that take away the estate of the afflicted.

Observation 6.

Oppressors of the poor are cruel Beasts. They get the poor in their clutches, and as the Woolf feeds on his prey, so do they on them, (*Psal.* 17. 12.) till the Magistrate by his power do rescue them. Hence for their ferity they are compared to *Lions*, Job 4. 10. *Wolves*, Hab. 7. 8. *Bears*, Prov. 17. 12. *Dogs*, Math. 7. 6. *Wild Boars*, Psal. 80. 13. To *Milners*, that grind the poor by their cruelty, *Isa.* 3. 15. To *Threshers*, which bruise and oppress the people. *Amos* 1. 3. To *Butchers*, that do not fleece but flay the Sheep, *Micah.* 3. 2, 2. hence their teeth are called *Swords*, and their jaw-teeth *knives*, that they may at once devour the poor from off the earth, *Prov.* 30. 14. *Psal.* 57. 4. The fourth Beast in *Daniels* Vision had great *Iron teeth*, (*Dan.* 7. 7.) he had teeth, great teeth, Iron teeth , and all to note what spoil that Beast should make amongst the Nations.

Observation 7.

Magistrates must improve their power in rescuing the poor out of the Paws of the Oppressor. To this end they have their power given them, not to oppress the oppressed, or to add affliction to the afflictions of the afflicted ; but that they might resemble God, who is a Father to the Fatherless, and the poor Mans Refuge. Hence they are called *Shepherds*; As the Shepherd defends the flock, and rescues his Lambs from Lions and Wolves ; so must the Magistrate by his power defend the Lambs of Christ from the Sons of Violence. So did *Job*, *Chap.* 29. 17. he brake the Jaws of the wicked, and pulled the spoil out of his teeth.

Observation

Observation 8.

Mercileſs men are wicked men. Thoſe that oppreſs the poor have this brand ſet upon them, that they are Reſhagnanim, wicked men. As Tenderneſs, Pitty and Mercifulneſs are ſigns of Election, (*Col.* 3. 12.) ſo ferity, cruelty and harſhneſs are ſigns of Reprobation, as we ſee in *Nabal*, and *Dives*. See how *Job* deſcribes the wicked, by enumerating their unmercifull practiſes, *Job* 24. 2. *to* 12.

Obſervation 9.

Rich men (oft-times) *are oppreſſive men.* Theſe wicked men that the Prophet ſpeaks of, were not poor men, for they have not the power that rich men have to oppreſs their Brethren; neither do Judges uſe to reſpect the perſons of the poor, as they did theſe, *Verſe* 2. Riches accidentally make men cruel and inſolent. The Rich (ſaith *Solomon*) rules over the poor, *viz.* with Inſolence and Violence, *Prov.* 22. 7. It were rich men that oppreſt the poor, and drew them (violently) before Judgement Seats, *James* 2. 6. ſo as when theſe wicked ones ariſe, (eſpecially to be Rulers) the poor, eſpecially the Godly poor, hide themſelves, *Proverbs* 28. 28.

Verse 5.

They know not, neither will they understand; they walk on in the darkness; All the foundations of the earth are out of course.

This Verse is a kind of Parenthesis, and contains the Lords Pathetical complaint of that ignorance, stupidity and obstinacy which he found in the Judges of those times; together with the sad effects of it in the Common-wealth; The foundations of the earth were out of course.

In this Verse the person is changed; God speaks not here to the Magistrates themselves, as he did *Verse* 2. He sayes not, *Ye do not know, ye do not understand*; but as one troubled in mind, and mourning within himself to see their desperate malice, and the confusions that attended it, he cryes out, *They have not known, they have no understanding, i. e.* they do not know nor understand. It is frequent in that language to put the Præterperfect Tense for the Present Tense; as *Psalm* 1. 1. *Blessed is the man who hath not walked, i. e.* who doth not walk in the counsel of the ungodly. It notes a continued act, and implies their perseverance in ignorance; *q.d.* But what do I mean? Why go I about to make a blackmore white? Tis in vain to reprove this kind of men, or to exhort them to the study of righteousness; for they grow worse and worse; they are so blinded, stupified and hardned in their sin, that they will go on in their dark and sinfull courses, though they ruine themselves, and the Common-wealth to boot.

Lo Jadegnu, *Non cognoverunt.* Præterit in Kal.

Præterita ponuntur pro præsente & notant actum continuum. Piscator.

In the words we have all *the Degrees of Comparison*, and in them the character of evil Judges: 1. These corrupt Judges were blind: *They know not*, that's

that's bad. 2. *They will not understand*, that's worse. 3. *They will walk on in their own dark courses*, that's worst of all. 4. Though the whole world be in confusion, and the very foundations of the earth shake under them, partly through their own mis-government, and partly by the just judgement of God, yet they were stupid and senseless, they took no notice of it, so as to amend what was amiss, but went on still in their perverse Practices, till all came to confusion. And this is Super-superlative wickedness.

1. Their first Degree of evil is *Ignorance, they know not.* They were wise enough to do evil, but to do good they had no knowledge.

Question.

But here a Question may arise; Since these men were Judges in Israel, *and had Parts, with answerable breeding (no doubt) to fit them for such weighty imployment, how then is it said,* They know not, neither do they understand?

Answer.

The Answer is easie. *Knowledge is* twofold, *Speculative, or Practical.* These Judges were not fools and ignorant of their duty, they had a Theoretical, Notional, Speculative knowledge of it; they knew that they were Gods Vice-gerents and Deputies appointed by him to execute Justice and Judgement amongst his people impartially, and that they ought to have a tender respect to the poor and the afflicted; and if they did not thus, they knew that God would punish them. All this no doubt and much more they had in the Theory, having so many Prophets as the people of *Israel* had to instruct them.

2. But if we look upon their Practice, so it may be said they have no knowledge, *viz.* so as to love, affect.

Verba notitiæ apud Hebræos, affectus comprehendunt. See *Schools Guard. Rule* 11.

affect and practice what they know. In Scripture, Knowledge without Practice is counted no Knowledge, and Hypocritical false things are esteemed as no things. Thus graceless men are accounted as no men, *Jer.* 5. 1. *Run to and fro through the streets of* Jerusalem, *and see if ye can find a man.* Why, the streets were full of men: yea but because they were not good men, God accounts them as no men. Thus the wicked are said to have *no Heart*, *Hos.*7.11. *i. e.* no heart to goodness, and then as good have no heart at all. Thus the wicked are said not to hear the Law, because they do not hear it rightly, and obedientially. Thus *Saul* is said to reign but two years over *Israel*, when he reigned many years: but because in his two first years he reigned well, and after did degenerate, therefore his last reigning was accounted as no reigning. So these Judges, though they knew they should judge righteously, without respect of persons; yet they did judge unrighteously, with respect to persons; and therefore God accounted their Knowledge as no Knowledge: *They Know not.*

The word *Jadang* (in the Text) implies both knowledge with the mind, and acknowledging and regarding with the Affections.

Neither do they Understand.

They were stupid and uncapable of good counsel. They did not Understand or consider (so much the word imports in the Original) the duties of their places, so as to practice them for the good of Gods poor, afflicted, oppressed people. The word is frequently used for consideration, as 1 *King.*3.21. when I had *considered* it in the morning. So *Isa.* 14. 16. & 43. 18. *Consider* the things of old, *Jer.* 2. 10. 23. 20. In the latter dayes ye shall *consider* it perfectly. So *Job* 23. 15. & 37. 14. *Consider* the wondrous works of God, so as to be affected with them.

Jabinu, from *Binah intelexit, consideravit*, Pagnin.

They

They walk on in darkness.

The words in the Fountain are very Emphatical. *They will walk on continually in darkness.* They take not a turn or two in this dark Alley, but *indesinenter ambulant*, they are alwayes at it, it is their work, their way, their Trade, and no man nor means can put them out of it. They will walk on and continue in their wilful ignorance and sinfull perverting of Judgement in despite of God and man. Now to walk in darkness, in Scripture phrase notes, 1. *A living in Ignorance*, (*Eccles.* 2. 14.) when men care not to know the will of God, but say as those wicked in *Job* 21. 14. *Depart from us, for we desire not the knowledge of thy wayes.* These corrupt Judges walkt in wayes of darkness, and therefore they loved darkness more then light. This made them err in judgement, as blind men stumble at every thing that lies in their way; and hence came that sedition, tumult and confusion in the State. 2. *To walk in darkness, is to lie in a natural condition*, and live in a state of sin and ignorance, without any saving knowledge of God, *John* 8. 12. & 12. 46. 1 *John* 1. 6. & 2. 11. *Prov.* 2. 13. 1 *John* 1. 6. & 2. 11. By nature these men were blind, but being drunken with pleasures, and besotted with the lusts of covetousness, bribery, private affection, and puft up with the greatness of their power, they had contracted an habituall blindedness, so that they could not discern right from wrong, darkness from light, nor truth from error. Their lusts had blinded them, and put out their eyes, so that they could not see the duties of their places, nor remember the great account which they must one day give unto God of their Stewardship: but as *Sampson* when he had lost his eyes was abused and put to grind in a Mill; so these

Tis not *hallacu*, *ambularunt*, but *Iithhallacu*, *ambulabunt indesinenter. Nam verbain conjugatione Hithpael significationem intendunt, immò habitum, vehementiam & frequentiam denotant.* Pagnin.

Ostendit ignorantiam istorum judicum fuisse voluntariam, ut qui noluerint ex lege Dei discere quid sui esset officii: Piscator.

these being blinded by Satan, were made to grind in the Mill of every sin and error.

All the Foundations of the earth are out of course.

These words have almost as many Interpretations as there be Interpreters. 1. Some add the word (albeit or although) to the Text, They walk on in darkness, *albeit* the foundations of the earth be moved: and so they make these words an Aggravation of that prodigious stupidity which had possest those great ones of the world. *q. d.* Such is their sottishness and senselesness, that though all the world be in confusion, and heaven and earth be ready to come together, yet do they snort in their security, and will by no means be quickned to the execution of justice, that they might prevent destruction.

This sense is good, but with submission to better judgements, I conceive the words may be taken as they are in themselves, without any Addition, for the sad *effect* and consequent of that ignorance, unrighteousness, cruelty and stupidity which reigned in their Rulers, *viz.* that by reason of it all the foundations of the earth were out of course, *i.e.* all Laws were broken, all Orders violated, the wicked were encouraged, the godly discountenanced, the publick Peace disturbed, and the state of all things turned upside down: nothing but murder, rapes, rapine, violence and all out-rage to be found: no man knows where to have right, or by whom to be protected from wrong. Yet they know not, neither *will* they understand, they *will* walk on in darkness; and what is the issue of all this? why, *the very foundations of the earth will move.* (So tis in the Original) *i.e.* all things will run into confusion and disorder by reason of the stupidity and wilfull disobedience of the Rulers of this people, (*Psal.* 60. 2. *Isa.* 24. 19, 20.) Others make the words a *Commination* of some

Fimmotu (à Mot.) nutabunt, declinabunt omnia fundamenta terræ, Mercer. apud Pagnin.

Fundamenta terræ videtur nominare ea quibus salus publica nititur; ea verò sunt recta administratio juris, conservatio disciplinæ & pacis, defensio innocentum, & pœnæ scelerum. Moller.

some destruction at hand, the foundations of the earth shall be moved, (they read the word Passively) *q. d.* God will destroy that Nation where such ill Magistrates bear sway: as a house whose foundation is taken away cannot stand; so since the Rulers of my people who should be the Upholders of the Land by executing justice, are become the destroyers of it, I will destroy them altogether. But the former sense is most genuine: for although the Septuagint do frequently render the Verb Passively, yet why we should forsake the Original (as the Vulgar Latin frequently doth, to follow the Septuagint) I see no Reason; especially if we consider the corruptness of the Septuagint which now we have. Take but one place for instance, *Isa.* 9. 6. speaking of Christ, the Septuagint put ἄγγελος, for *Deus*, and leave out many of Christs Titles there, which prove his Deity. I speak not in the least to disparage that Pincely work of that Reverend and Learned man whose labours praise him in the gates, and for which I desire to bless the God of heaven, and have long since received it with a χάριτι θεοῦ. But I speak it to this end to caution young men not to lay too much stress upon the Septuagint, considering what the Learned have said of it. *Ista Græca Versio quam nunc habemus, in plurimis locis dissentit ab Hebræo; multa habet quæ non sunt in Hebræo, ut omnes noverunt qui in ea versati sunt.* Philo.

Manifestè dicitur de Principibus à justitiâ & pietate declinantibus, qui moveri, i. e. non consistere in vera via, & statione dicuntur; ideò illis graves minatur pœnas. Illyricus.

Dr. *Wal*

Licèt non ignorem nonnullos in ea sententia esse, ut existiment interpretationem 70. *Seniorum penitùs interiisse; multò probabiliùs censeo illam adhuc superesse: sed adeò corruptam & vitiatam, ut omninò alia esse videatur.* Bellarmin. l. 2. de Verbo Dei. c. 6. *Nos summo studio, curâ & diligentiâ* 70. *Interpretationem cum Hebræo contulimus, & tot invenimus addita, dempta, depravata, immutata, & ab Hebraico prorsus aliena, ut mihi persuadere nequeam illam esse* 70. *Interpretum.* Pagnin.

Periodos integras omisere, nec non capita integra. Capellus.

But this point is so excellently cleared by the Learned Dr. *Walton* in his *Apparatus, Prolegom.* 9. that I shall only refer you thither for better satisfaction.

See Mr. *Leigh* his Body of Divinity. *l.* 1. *c.* 7. *p.* 72.

IN the words is set forth to us, 1. What it is that is out of course? *The Earth*, *i. e.* The Inhabitants of the earth.

Met. Subjecti.

2. What part of the earth? not the Superficies or Surface, but the very *foundation* of the earth, by which *Metaphorically* is meant the due administration of Justice in punishing the wicked and defending the good. These be the Pillars that uphold the world, and upon these Common-wealths are chiefly founded.

Tis an Hyperbolical Proverbial Metaphor.

3. Here is the extent of this confusion; not some but *all the foundations* of the earth are out of course. Those that should be the Pillars of the earth, they are rotten Posts that deceive the building and let all run to ruine.

Observation 1.

All reprehensions and admonitions that are bestowed on wilfully blind and obstinate sinners, are lost, and in vain (as to the parties reproved, though our labour be not vain in the Lord; *Isa.* 49. 4. 2 *Cor.* 2. 15.) we do but wash a Black-more, or wash a Tile; the more rain is poured on it, the blacker it grows. When men are set, given up and wedded to their sins, it is time to let them alone, *Hos.* 4. 14, 17. This made the Lord here leave off complaing to these Judges, and to turn his complaint to himself and to his people. *They know not, they will not understand.* God will not honour them now so far as to reprove them. Thus did the Prophets when men were obstinate, past Counsel and Instruction, they turned to the

See Mr. *Lyfords* Ser on 2 *Cor.* 2. 15.
Laterem lavare. Proverb.

earth

earth and called upon the inanimate creatures to hear, Isa. 1. 2. *Hear O Heavens, and give ear O earth!* So *Micah* 6.2. *Hear O Mountains the Lords controversie,* So *Deut.* 4.26. & 32.1. *Jer.* 6. 19, & 22.29. That Preacher thinks his people very bad indeed, who directs his speech to the seats they sit on, and the Pillars they lean too; *q. d.* Hear O ye Seats, and hearken O ye Pillars what the Lord hath done for an Ungratefull and Rebellious people. These are *scorners* that do but jeer at such as call on them to live Soberly, Righteously and Religiously. *Solomon* bids not reprove such lest they hate us, *Prov.*9.8. These are *Dogs* that fly in the face of such as go about to stop them in their sinful practices, *Mat.*7.6.

Question.

But is not this a sufficient excuse to make us cease from reproving sinners?

Answer.

No; for the Holy Ghost before in this Psalm though he knew those he spake to were incorrigible and incurable, yet reproves them first and admonisheth them to do their duty, *verse* 2. 3. 4. for though such wicked men be not amended, yet we have discharged our duty, and they will be left without excuse in the day of the Lord, when they shall see and say they had a Prophet amongst them to warn them, *Ezek.* 2. 9.

2. We must be very cautious that we do not presently cast off every wicked man as a Dog, that frets at reproof; (for a good *Asa* may do so, 2 *Chron.* 16. 9, 10.) The Lord himself is patient and bears long, and loth he is to cast off his people, *Hos.*6.4. Now when the Lord bears, we may well bear; but he bears with much long-suffering the vessels of wrath who are fitted to destruction, *Rom.* 9. 22.

See this Point fully stated by Mr. *Reyner* in his Government of the Tongue, *p.* 170, *&c.* And Mr. *Chudworth* on *Galat.* 6. 1. *p.* 351, *&c.*

Observation 2.

Ignorance is the Mother of mischief. These Judges judge Unjustly, respect persons, neglect their duties, oppress the poor, *&c.* but what was the cause of all this? he tells you, *They know not, neither will they understand.* This in Scripture is oft set forth as the Root of all sin, *Hosea* 4. 1, 2. there is no mercy, no truth; nothing but killing, lying, stealing, and outrage; and why so? why *there is no knowledge of God in the Land.* So *Isa.* 1. 3, 4. 1 *Pet.* 1. 14. *Revel.* 3. 17. one great cause of the Church of *Laodiceas* misery was this, that she *knew not* her misery. Ignorance and working uncleanes with greedines, are joined together, *Ephes.* 4. 18, 19. This made the Jews to crucifie Christ, *Acts* 3. 17. *I wot Brethren that through Ignorance ye did it:* and *Paul* to blaspheme, and persecute Gods people, 1 *Tim.* 1. 13. I did it ignorantly. When the Gentiles *knew not* God, then they served Idols, *Gal.* 4. 8. Why is not God loved, feared, obeyed? why because he is not known; for as *incognitum non amatur*, so *non timetur.* Children that know not the strength and terror of a Lyon, fear him not. This made the Saduces to *err*, Mat. 22. 29. *Ye err not knowing the Scriptures.* All sins and errors are Radically, Seminally, and Fundamentally in Ignorance. When the Apostle had said, There's none that understands, see what a black Guard of sins do follow, *Rom.* 1. 28. *to* 32. *&* 3. 11. *to* 19. when the eyes of the Jews were blinded, then all wickedness like a flood broke in upon them, and there abides even to this day, *Rom.* 11. 8.

Omnis malus cœcus & ignorans. Aristot.

See more in Mr. *Pembles* Ser. on *Hos.* 4 6. The mischief of Ignorance, and Mr. *Clerks* Mirror. *Chap.* 54.

Ignorance is evil in any, but specially in such as are designed for publike service. A Magistrate that is ignorant of the Law, and a Minister of the Gospel, are two sore judgements: the one destroys many a soul, and the other mars many a good cause.

A

A Prince that wanteth understanding is a great Oppressor (saith *Solomon*,) *Prov.* 28. 16. Its a great misery to a Nation when the Rulers are children in understanding, *Eccles.* 10.16. *Isa.*3.4. Magistrates had need of abundance of Wisdom and Prudence; Sinners are subtile to contrive wickedness, and Magistrates had need of Serpentine Wisdom to search it out: For as Truth, so wickedness lyeth *in profundo*, its buried deep, *Isa.* 29. 15.

Tis not for Kings (say flatterers) to Read, Pray, Study; they must Hawk and Hunt, and Game and take their pleasure; as if God had made them for no other end in the world, but as he hath done the *Leviathan* in the Sea, to take his pleasure therein, *Psal* 104. 26. No, God commands Kings to Write, Read and Study his Law, *Deut.* 17. 18, 19. It must be their *Vade mecum*, their constant companion, which they must study as well as the Laws of the Land. Tis necessary that Rulers should see with their own eyes, that they be not seduced by flatterers and Parasites. We read how *Moses* the chief Magistrate was instructed in all the wisdom of the Egyptians before he was called to Government. Tongues, Arts, Sciences, Philosophy, History, Law, Divinity, are all requisite to make a compleat Magistrate. They must not only be Honest men, but *Able men*, (*Exod.* 18. 21.) men of Parts, Gifts and Understanding, (*Deut.* 1. 13.) Men (as we say) cut out for the work; for as every one that is Godly is not fit to teach others; so every one that hath Grace is not fit to Rule others. They must be men dextrous in the Law, else how shall they direct others according to Law? When Rulers are children in gifts, though men in years, and babes for Understanding, being weak as women, then follows oppression and confusion, *Isa.* 3.4, 5, 12. As no wise man will go to an unskilfull Physitian for Physick; nor venture himself in that Ship that hath an unskilfull Pilot; So

How necessary all kind of knowledge is, See *à Lapide, Encomium Sapientiæ Ethices, Naturalis, & Divinæ.* In Prefat. ad Ecclesiasticum. p. 1, 2, &c.

no man that is well in his wits will venture his cause in the hands of an ignorant Judge. As unsavoury salt is good for nothing; so raw and rude Rulers are the Pests of their places.

Observation 3.

Tantum scimus, quantum operamur.

Knowledge without Practice is no Knowledge in Gods esteem. In Divinity we know no more then we practice. To the Jews were committed the Oracles of God, and they had great skill in the Letter of the Law; but because they did not practice it, God complains of them as ignorant, *Isa.*5. 13. *Hos.* 4. 6. Yea the *Priests* are said not to know the Law, 1 *Sam.* 2. 12. *Jer.*2.8. & 4.22. they were Priests and so could not be totally ignorant; but because their knowledge was meerly notional and speculative without obedience and practice, therefore God accounted it as no knowledge. Thus cruel, oppressing Rulers though they had some speculative knowledge, yet because they hated the good, and loved the evil, they are said not to know judgement, *viz.* so as to practice it, *Jer.* 10. 21. *Micah* 3. 1, 2. *Prov.* 29. 7.

Multi habent cognitionem salutis, sed non cognitionem salutarem.

Cognitio veritatis est duplex; Pure Speculativa, vel Affectiva. Aquinas. V. *Dyke* on the Sacrament, *chap.*4. *Ushers* Meditations, *p.* 1.

Rest not then content with shews and shadows; let not Satan cozen thee with the leaves of speculation and external profession; but let thy knowledge be an *Affective, Practical, Obediential* knowledge; else knowledge without practice will but double your stripes, and increase your condemnation, *Luke* 12.47. *John* 9. *ult. James* 4. *ult.* Where the Spirit of Regeneration comes, it brings a *Light* with it, (*Ephes.* 1. 17, 18. & 5. 14.) not a natural, but a divine, supernatural Light; not a cold light, like that of the Moon: but a burning light, like that of the Sun, *John* 5.35. tis not a fading, vanishing light, but it is an abiding, enduring light, which all the Devils in Hell shall never extinguish. As the *Joy*, so the *Light* of Gods elect (though it may be for a time

See the Difference between common and saving knowledge. Dr. *Preston*, Saints Infirmities, *mihi. p.* 159, 160.

time ecclipsed, yet) shall never be totally taken from them. A natural man may have a little glimmering twi-light; but this is a Soul-awaking, Sin-conquering, Soul-convincing, Soul-commanding light; it is effectual in the hearts of believers, and makes them grow in grace, 2 *Pet.* 3.18. There may be knowledge without grace, but there can be no grace without knowledge. Knowledge is the oyl in which the flame of the Spirit lives. 1. Tis the saving knowledge of the truth that sanctifies us, and delivers from the bondage of sin in which by nature we are intangled, *John* 8. 31, 32. & 17. 17. 2. It increaseth *faith*, *Psal.* 9. 10. they that *know* thee will trust in thee. 3. Twill make us *love* him more intensively; the more experimentally we know God the more we shall love him. *Cant.* 1. 4. 4. Twill make us *patient* under all afflictions, when we know and see that the Lord corrects us for our profit, *Heb.* 12.10. 5. Twill make us slight these transitory things, when we are truly convinced of the Vanity of them, *Eccles.* 1. 2. *Heb.* 11. 24, 25, 26.

Quantum cognoscimus, tantum diligimus; quia dilectio sequitur cognitionem, cum ignoti nulla sit cupido.

Observation 4.

Want of consideration makes men neglect the Duties of their callings. These Judges did not consider that God sate amongst them, and considered their sentences, ends and aims; this made them pass such unrighteous sentences. Inconsiderateness makes sin abound, *Lam.* 1. 9. They are sinners and fools that consider not what they do, *Eccles.* 5. 1. This ruines Kings and Kingdoms, *Isa.* 1. 3, 4. & 5. 12. *Jer.* 12. 11. *Hos.* 7. 2. This ruined *Eve*; she no sooner saw the fruit, but she presently eats of it without any consideration of the misery that attended it, *Gen.* 3. 6. Did the Drunkard but consider the many woes that attend that sin, he would not rush into sin as the Horse into the Battle with such desperate

See more in my Comment. on 2 *Tim.* 3. 4. *p.* 117, 118.

sperate violence. So we may say of all other sinners, *Jer.* 8. 6.

Observation 5.

Wicked men are wilfull men. They are obstinate in sin, and will walk on what ever come on it. Had these Rulers sinned of meer simple Ignorance, it might have excused them *à tanto*, though not *à toto*; it might have extenuated their sin: but their Ignorance being a gross, wilfull, affected and contracted ignorance, rejecting instruction, that they might sin more freely, could neither excuse them *à tanto, nec à toto*, not in the least, but it did highly aggravate their wickedness. This is made a frequent Character of wicked men, that they are wilfull sinners; they have necks of Iron, and brows of Brass; though they are perswaded, yet they are unperswadable. They will not hearken to the voice of the Charmer, charm he never so wisely. They say to God as those wicked in Job 21. 14. *Depart from us, for We desire not the knowledge of thy Wayes*; their ignorance is a spontaneous willing ignorance, (2 *Pet.* 3. 5.) they might know, but they will not. Like those rebellious Jews, when God commanded them to walk in his paths, they peremptorily answer, we *will not* walk in them, *Jer.* 6. 16. & 44. 16, 17. let favour be shewed to the wicked, yet he *will not* learn righteousness: in a land of uprightness they *will* do unjustly, and *will* not behold the Majesty of the Lord: yea though his hand be lifted up (in judgement) yet they *will not* see. Here are four *will-nots* that aggravate their sin, *Isa.* 26. 10, 11. Let strangers devour their strength, and gray hairs (the symptoms of feebleness, old age and death approaching) be upon them, yet so stupid are they, that they perceive it not. *Hos.* 7. 9. let God be a tender Nurse to lead and love them, yet so sottish are they that they

Ignorantia crassa & affectata jus scire spernit, ut liberius peccet; hæc aggravat peccatum, 1. *Quia fit ex socordia, ut in notiosis.* 2. *Quia fit ex philautia, ut in superbis.* 3. *Quia fit ex malitia ut in desperatis, quorum vox est, Scientiam tuarum viarum nolumus.* Breerwood, Ethic. l. 3. p. 121.

See *Fenners* Wilfull Impenitency.

they neither know nor acknowledgeit, *Hos.* 11.1,3,4. *Zeph.* 3. 7. These are wedded to their lusts and there is no parting of them, *Hos.* 4.14,17.

See the danger of Obstinacy in *Atterfoll* on *Numb. p.* 622. *&c. folio.*

Observation 6.

To persevere in wickedness is the heigth of wickedness. None so wicked as the resolvedly wicked. They will walk on in darkness and that continually, tis their Trade and they will not leave it. The best may fall through weakness, but these are wilfull. As resolution and perseverance in goodness is the heigth of goodness, as we see in *Job*, (*Chap.* 2. 3.) who kept his integrity in despite of all that Devil could do; and *Noah* (though he lived in a corrupt age, yet) in despite of them all he sets his heart on God, and resolvedly walkt with him all his dayes, *Gen.* 6.9. and *Hezekiah* when he came to die, comforts himself with this, Remember O Lord, how I walkt before thee (continually or without ceasing, so tis in the fountain) with an upright heart, *Isa.* 38. 3. so perseverance in wickedness is the hight of wickedness, 2 *Chron.* 28. 22.

Observation 7.

Wicked men lead miserable lives. They walk in darkness: we pitty such Prisoners as lie and live in deep, dark dungeons all their dayes: why this is the state of every wicked man, though they think themselves the only wise men, and that none see but themselves, (as the Pharisees did, *John* 7. 49. & 9 *ult.*) yet there's no Prisoner that lies in the darkest dungeon especially (if he be godly) but is in a better condition then the greatest wicked man that is spiritually blind, though he live in pompous Palaces. These Rulers in the Text, no doubt but they thought themselves very wise men (and probably they were so in respect of natural and worldly accomplishments) yet because they abused their

parts, and did not improve them for Gods glory, he tells us here, *They walk in darkness.* The Princes of *Zoan* are called fools, *i. e. Pharaohs* Counsellors, (which were worldly wise men) yet for want of saving knowledge are called fools in Gods Dictionary, *Isa.* 19. 11.

This will yet better appear if we consider the allusions between inward and outward darkness. 1. *Darkness* hinders us from seeing our way. A man that walks in darkness knows not whether he goes, (*John* 12. 35.) he may go into Ditches, Boggs, Rivers, and miscarry many wayes. So he that walks in spiritual darkness, knows not which way to go, nor what to do: he is in perpetual danger of falling into this ditch of error, and that bogg of Heresie, and to plung himself into a world of sin and sorrow. Blind men cannot judge of colours, nor can these distinguish between truth and falshood.

2. Such *catch many falls*, and stumble at every thing: so when mens wayes are dark and slippery they are apt to fall every way into Satans snares, (*Job* 5. 14. & 12. 17. 25.) and to stumble and take offence even at Christ himself.

3. *Darkness is a dismal thing*, it fills men with fear and horror, (*Gen.* 15. 12.) So that a man hath no Joy of himself, nor of the creature: So a man that lies in spiritual darkness being destitute of saving knowledge, when conscience is awakened, he is filled horror and Despemation, which imbitters all creature comforts to him. Let us therefore labour for saving knowledge, and above all getting, get true Understanding. *Solomon* prefers it before Silver, Gold and Pearls, (*Prov.* 2. 2, 3, 4.) becaus it brings grace, life and salvation with it. Multiplicity of this knowledge will multiply grace, 2 *Pet.* 1. 2. This will be a light unto our feet, and a Lamp to our paths. This Light is a pleasant thing, by it we see whence we came, whither we go, how to order our

See the Excellency of Light. *Culverwell* Light of Nature. *Chap.* 17. *p.* 173, 175, *&c.*

our steps, what dangers to shun, what enemies lie in our way that we may resist them. Such are wise whose eyes are in their heads, but tis the fool that walks on in darkness; (*Eccles.* 2. 14.) *q. d.* a wise man is well advised and goeth prudently to work; but a foolish man is imprudent and unadvised in all his wayes.

Observation 8.

Justice and Judgement are the foundations of a land, Psal. 11. 6. A house may as soon stand without a foundation as a Common-wealth without Government. When the righteous are encouraged, and the wicked punished, this upholds a Throne, and establisheth a Land, *Prov.* 16. 12. & 29. 4. Good Laws are the foundation of a Nation; but the iniquity of Judges moves these foundations out of place, and makes the state like a bowing wall that belcheth out, or a tottering fence, *Psal.* 62. 3. *Isa.* 30. 13. Twas therefore a notable piece of policy in *Absolom* when he would steal away the hearts of the people from *David*, he went about to perswade them that the King his Father had no Justice for them: but Oh that he were made judge in the Land that every one that had any cause might come to him and he would do them justice, 2 *Sam.* 15. 3, 4.

Let us therefore pray for those in authority that God would give them wise and understanding hearts to know their duty, and knowing it to practice it, that under them we may lead Pious, Peacable and honest lives: for if these foundations once fail, and we have either no Magistrate, or corrupt ones, all will run into confusion. When once wickedness comes to be establisht by a Law, the sin becomes National, and National sins bring National Judgements: and therefore you may observe in Scripture, and in all Histories, that when the Rulers of a people have been wicked, ruine suddenly followed, *Isa.* 1, 23 24.

Jer. 5. 28, 29. *Micah* 3. 11, 12. What potent and flourishing Nations have been laid in the dust by Popish, Tyrannical, cruel Governours!

Observation 9.

Wicked men are stupid men. Let foundations be moved, and all things run into confusion by their means, yet they are senseless, sit still and take their ease, never regarding the afflictions of Gods people. *Hester.* 3. *ult.* Let all move, yet they will not move. Let the Lord bind them and beat them, yet they cry not, *Job* 36. 13. though they lie amidst a Sea of troubles, and themselves be as one that is on the top of a Mast, yet there can they sleep fearlesly in the midst of the greatest dangers: though they be stricken yet they stir not, so great is their Lethargy, *Prov.* 23. 35, 36. *Pharaoh* had plague upon plague, yet nothing mended him, but he was *Pharaoh* still. Hence wicked men are called *brutish*, *Jer.* 10. 21. and *Dead*; lay all the world on a dead man and he feels it not. Rob them, ransack them, and let the fire of Gods displeasure seize on them, yet they lay it not to heart, *Isa.* 42. 24, 25. Tis only good men that are tender, sensible men and mourn for the afflions of *Joseph.*

VERSE.

Verse 6, 7.

I have said ye are Gods, and all of you are Children of the Most High.

But ye shall die like men, and fall like one of the Princes.

These words are a kind of Prolepsis, where the Lord meets with the Pride of Rulers who are puft up with a high conceit of themselves, because these are by place exalted above others. We (say they) are stiled Gods, yea God himself hath stiled us so, and hath made us Deputies immediately under himself. To this the Spirit of God answers, 1. By way of a reprehensory *Concession*: It is true, I have said ye are Gods, and I have appointed you for my Vicars and Deputies on earth to judge for me amongst men, and to keep my people in Peace; but you have abused your power, and ungratefully sinned against the God of your mercies, who hath exalted you from amongst your Brethren to Rule for him. 2. By way of *Correction*: yet I must tell you, you shall die like other men and come to judgement, and therefore you have little reason to be proud of that power which is delegated to you; Or, here is, 1. Their *Dignity and Majesty* by reason of the eminency of their Office, *ye are Gods*. 2. Their *Frailty and Mortality*, common to them with other Sons of *Adam* in respect of their humane condition, *ye shall die like men*; Or, if you please, Here is 1. The *Root* of their unrighteous and exorbitant Practices, *viz.* the pride that reigned in them by reason of that Dignity which God had honoured them withal; in communicating his own name unto them, and calling them his Sons. 2. Here

His Verbis usus est, non εἰρωνικῶς, aut tantum συγχωρητικῶς & concessivè, sed magis ἐπιτιμητικῶς & reprehensivè; ut potentiorum authoritate suâ abutentium iniquitatem amplius offenderet, evinceretq; Dei ipsius verbis. Junius Parallel. 17.

is the *Remedy*, drawn from the consideration of their dying and fading condition. 1. They must die like other ordinary men. 2. They must fall from their dignity to the dust, as other great ones had done before them. So that in the words we have the Excellency of Magistracy set forth by two Titles,

1. They are Gods.
2. Sons of the Most High.

Non Participatione divinæ essentiæ, sed similitudine divinæ potentiæ. Non naturâ, sed conditione & dignitate muneris. Muis in locum.

1. They are *Gods*, not by Nature (for we see they Die) but by similitude and in respect of their Office, because they represent Gods Majesty in Governing of men, and have a special character of his glory stampt upon them. But of this see more at large on *Verse* 1.

Gnelion, *filii excelsi, viz. Dei, quia Deus est excelsus super omnem terram, & valde exaltatus super omnes Deos.*

2. *Children of the Most High*, or Sons of the most high God. This Title is homonymous and hath many significations in Scripture. 1. It is sometimes taken for the *Natural Son of God*, and in this sense Christ is the only natural and proper Son of God, *John* 1. 14. & 5. 18. *Mat.* 3. 17. *Rom.* 8. 32.

2. For the Sons of God by *Creation*. So God is called the Father of Angels, *Job* 1. 6. & 38. 7. *Cant.* 2. 3. and of wicked men, *Mal.* 2. 10.

3. Others are called his Sons by *Adoption:* thus all true believers are the Sons of God. *John* 1. 12. *Rom.* 8. 14. 16. *Gal.* 4. 5. 1 *John* 3. 2.

4. Others are called the Sons of God in respect of that *Power, Majesty, Authority and Eminency* which God hath conferred upon them above the ordinary sort of men: and in this respect it is that Magistrates are called the Sons of God; for as Parents give some part of their Inheritance to their children: so the Almighty hath invested Magistrates with part of his power and Soveraignty, and intrusted them with the administration of his Earthly Kingdoms, by

by the exercise of Vindictive and Remunerative Justice.

Now some conceive that Magistrates are called the Sons of God, because they are more dear to God, and more acceptable to him then other men; but that will not hold; for in this very Psalm where he calls them Gods, yet he sharply reproves them for their unrighteous practices; and if Rulers be wicked, they bring more dishonour to God, and do more mischief then inferiour persons can do, and so their persons are more displeasing to God then inferiour persons are; and God looks upon them as Beasts rather then men, *Prov.* 28. 15. But if Magistrates be truly Godly, then they are the Sons of God in a double sense. 1. As Believers. 2. As Magistrates; and so they are nearer and dearer to God then ordinary men: they are as the Signet on his right hand, ever in his eye; he looks upon them as his ornaments; as the Devil useth all means to get men of Power and Parts on his side, that he may the better advance his Kingdom; so God delights in gracious Magistrates as the Pillars and Upholders of his Kingdom in the world. The more of God dwells in any, the more he loves them; If Magistrates who are Gods in name, do resemble God indeed, in Wisdom, Justice, Purity, Clemency, *&c.* then are they the children of the most High in a Spiritual sense, and God hath a Paternal care over such, even as Parents have over their obedient children.

Quærit abs te ornari Diabolus, as *Austin* said of a learned man.

2. This implies *Participation*, and tells us that Magistrates derive all their power from God, as a son hath his from his father; and therefore it is but Equity that they should imploy that power which they have received from His goodness, to the praise of him that gave it.

3. Here is the Extent of this Dignity, it is not given

given only to Superiour Magistrates, but to Inferiour ones also; Ye are *All* the children of the most High; yea wicked ones when placed in authority, are called Gods and Sons of the most High. Those in the Psalm were none of the best, yea they were almost as bad as bad could be. *Verse* 2. 5. And yet it is said here, I have said ye (in respect of your office) are Gods, and children of God.

Ego dixi, est vox potestatis constituentis.

4. Here is their Commission; *I have said*, It is not you that can make your selves Magistrates, but it is I that say ye are Gods; all the power that ye have, it is from me; and therefore our Saviour expounding this of the Psalmist (*John* 10. 34, 35, 36.) tells us, that to Magistrates the Word of the Lord came, or was made. *q. d.* they have their Command, Commission and Power from God to discharge the duties of their places. When the Prophets were sent to preach, The Word of the Lord was said to come to them. *Luke* 3. 2. The Word of God came to *John*, and then *Verse* 3. he preacheth and puts his Commission in execution: So when God hath given Magistrates a word of command, then, and not till then they may act with comfort and with confidence. Our Saviour in *John* 10. 34. refers us hither, when the *Pharisees* reproacht him for blasphemy, because he made himself equall to God, by saying, My Father and I are one, he clears himself from that aspersion, by an Argument from the less to the greater, Thus; If the Title of God may be given to Princes, who are but men, and many times the worst of men; then much more may that Title be given to me, in whom the Majesty of God doth more especially appear, and the fulness of his God-head dwell. The Antecedent I have proved to you (saith Christ) out of your Law which you cannot deny, and therefore you must grant the consequent.

Verse 7.

Verse 7. In this verse we have the *Mortality* of Magistrates asserted

In two words { 1. Ye shall die. 2. Ye shall fall.

2. The Manner How; as other ordinary men, and as all other Princes have done before you.

3. The certainty of this is confirmed by an Asseverative Particle, Verily or certainly as ye live like Gods, so certainly ye shall die like men.

The words have some difficulty and Various Readings; I shall briefly explain them, and then proceed to the Observations.

But ye shall die like men.

Some read *Surely or truly* ye shall die; and this comes neerest the Original, for so the word *(achen)* is used in Scripture; as *Gen.* 28.16. *Surely (achen)* the Lord is in the place; so *Isai.* 40. 7. *Surely* the people is grass. And *Isai.* 53.4. *Surely* he hath born our griefs. It is true, the Vulgar Latin that so oft leaves the Fountain to follow the Septuagint, do with them render it, But. But the most genuine signification of the word is, *Surely*. The sense is good either way. *But, i.e.* for all your pomp and power you must at last lie in the dust, and say to corruption, Thou art my father, and to the worm, Thou art my Brother and Sister, *Job* 17.14. or, *Surely, i.e.* though you regard it not, nor make any provision for it, but flatter your selves because you are Gods, and so dream that ye shall live on earth for ever; yet know assuredly that ye are but men, and must die as well as others. All Gods words are true and sure; but on some there is Affixed a special note of certainty, because of mans (especially great mens) extraordinary sottishness and infidelity.

Achen, *certè, verè, profectò, sanè, est adverbium affirmandi.* Pagnin, Montanus, Calvin.

Che Adam temutun, *sicut* Adam *i. e. homo terrenus, vilis, abjectus*, Moriemini. Adam *i. e. homo plebeius, opponitur τῷ* Ish, *i e. vero nobili, ut videre est*, Psal. 4.3. & 49.2. & 62.9.

Ye shall die like men.] That is, like other ordinary men; as ye came from the earth, so to earth you must return. Death fears not you more then other men. *Ish* and *Adam*, the Noble and Ignoble are alike to that grim Serjeant Death. Though men have lived like Gods, yet they must die like *Adam*, or any other base, contemptible man; yea (if wicked) ye shall die like beasts, for all your honour; *(Psal. 49. ult.)* though in respect of your Dignity you have been like *Saul*, taller by the head and shoulders then the rest of the people, yet in your death there shall be no difference; you must to the grave as other men, and then to judgement, for that is included in the word Death: *Heb. 9. 27. It is appointed for all men once to die, and after death comes judgement.*

And fall like one of the Princes.

These words have many Glosses put upon them. 1. Some understand them of a fall by a *Natural death. q: d.* Ye Rulers of the people for all your state and pomp, shall fall by death like others of your rank, that have been before you, that were as high in honour and great in power as your selves, and yet they dyed, and so must you. Their graves amongst you, read a Lecture of Mortality to you; they are gone off the stage of the world, and you are come on; it is not long but you also must die and make room for your successors; and thus the word *fall* is put for dying in Scripture, *Gen.* 14.10. *Psal.* 91.7.

Aliorum funera sint vobis specula, in quibus vestra, citiùs fortasse quam putatis, affutura spectetis. Mendoza.

2. Others take this *fall* to be by *a Violent Death.* He had before said they should die as other men; but now he riseth higher, and tells them of a more especial Judgement which should befall them rather then others, and that is, *ye shall fall*; how is that? Why for your Tyranny and abuse of your power against

against God and his people, ye shall be cast out of your Seats; your pride shall have a fall, and that by a Violent Death; for so I find the word *fall* taken very frequently in Scripture, for Perishing by a Violent death; as falling by the sword, *Exod.* 32. 28. *Hos.* 5. 5. & 7. 7. or by the Pestilence, 1 *Chron.* 21. 14. 1 *Cor.* 10. 8. Tyrants seldom go to their graves in Peace. Most of the *Cæsars* fell by the hands of the people; *q. d.* If you be like * Tyrants in sin, expect to be like them in Punishment; as I cast them out of their Thrones for their Insolence and Violence; so will I cast you out, and you shall fall like one of these Tyrannical Princes.

Non tantum minatur Deus ipsos morituros, sed ita morituros, ut etiam casuri sint de sedibus suis. Sculteetus.

* *Notanter dicit* Hassarim, *illorum Principum.* Muscul. *Sar est Princeps, & Sarim Principes,* Jer. 4. 9. & 17. 25.

Sicut unus Principum i. e. profanarum gentium. Synech. Gen. Piscat.

3. Others take it for the *falling* as the Princes of other Nations; *q. d.* though you are the Princes of Gods people, yet are you not thereby Priviledged from the Arrest of death: for the most gracious Saint dyeth as well as the most notorious sinner. Grace is an Antidote against the poyson of death, but not a Preservative against undergoing death.

Ye shall fall like one of the Tyrants. *Tyndal.*

4. Others take it for *a falling from an high and flourishing condition*, so as they shall be had in contempt of all. This is a truth, and the word *fall* is oft so used in Scripture. *Isai.* 3. 8. *Psal.* 118. 13. *Jer.* 51. 8. But this sense is too strait for this place. The Exegesis implies a greater falling then from their estates.

De summo gradu ad imum, de magna gloria ad extremam miseriam præcipitabimini. Bellarmin.

5. Other learned men render the words thus, And *ye shall fall like others, or ye shall fall like one of the Vulgar.* But this Version will not hold, and that for two Reasons. 1. It hath no foundation in the Original, nor in the Septuagint, nor in any of the Oriental Versions. 2. It is a pure Tautology; ye shall die like *Adam, i. e.* like ordinary men, and shall fall like one of the Vulgar, *i. e.* like ordinary men. The three first senses are most genuine, as agreeing best with the Original, the sense

Unus quemlibet è vulgo significat. Calvin. Some there are that follow him against the Letter of the Text, which runs thus, *Sicut unus Principum cadetis*: It is not *sicut unus Vulgi, vel è Vulgo.* I honour that eminent Instrument of God, but the Text and Truth I must honour above all.

The Metaphrase.

of the Text, and the like Scripture phrase. The sum and substance of all is this, *q. d. It is true, I have said, and I say so still, that ye are by office, Gods; and by Commission ye are all the sons of the most high God, whom he hath intrusted with some part of his Judiciary power; but yet this doth not exempt you from Mortality; for though in Dignity you are above others, yet Death will level you, and you must to the grave as well as others who are ordinary men, and as others of your own rank have have done before you: and then you who have Judged others, shall be judged with others; for after death comes judgement.*

Observation 1.

The Scriptures of the Old Testament are the Word of God. Christ cites this very Text in the New Testament, (*John* 10. 34, 35.) against the calumniating Pharisees; yea Christ and his Apostles (to shew the divine authority of the Old Testament even in Gospel times) did fetch Arguments oft-times out of the Old Testament to confirm their Doctrine and Practice. About 400 places are cited out of the Old Testament in the New. But of this I have spoken elsewhere at large.

See my Commentary on 2 *Tim.* 3, 15. *p.* 262.

Observation 2.

Magistrates have their power and commission from God. It is he that said, and it is his Word that comes to them which makes them Gods on earth. Magistracy is no fancy of mans inventing, nor plant of his planting, for then it had long since been rooted up by those sons of *Belial* that have so oft opposed it, yet could never prevail against it. If God had not been in this Bush (so oft set on fire) it had been consumed long ere this; it could never have stood so many thousand years against the rage and fury of men and Devils. We may use the same Argument to prove the Divinity of Magistracy, which some-

sometimes we do to prove the Divinity of the Scriptures, *viz.* the strange preservation of it in all revolutions and changes, amidst those wars and confusions which have been in the world. Some indeed have thrown off their Governours, but never yet could throw off a Government. As soon as one is off, another is in the saddle; yea so connatural it is to the Principles and notions of mans mind, that a Government is found even amongst Heathens, where no Scripture is found to teach it. But of this see more on *Verse* 1.

Observation 3.

It is lawful to give Titles of honour even to wicked Magistrates. Those in this Psalm were none of the best, yea (all things considered) they were as vile as the vilest; yet you see the Holy Ghost gives them their Titles of honour still, I have said *ye are Gods*: and as if that were not sufficient, he presently adds, and ye are *All*, mark that, not good Magistrates only, but also the bad, even All (in respect of their place and office) are the children of the most High; which may for ever silence those sots, which say, we may give Titles of honour to Godly Magistates, but not to the Ungodly. But of this see more *Verse* 1.

Observation 4.

Even wicked Magistrates have their power from God. Rom. 13. 1. *All power is of God*; and yet the Rulers at that time were Heathenish Persecutors. It is true, the abuse of the power is not from God, but the Power it self is; as the abuse of the Ministry and marriage are not of God, though the Ministry and marriage it self be. Be the Magistrates superiour or inferiour, wise men or fools, good or bad, there is no power but it is of God. The Apostle speaks not *Indefinitly*, *The higher powers are of God*, but he

All power is from God *quâ efficiens*, and Unjust Power *qua non impediens*. *Distinguendum est inter potestatem in se, & Potestatem in subjecto. Potestas in se est à Deo instituta, sed non semper in subjecto est justa & legitima propter usurpationem & abusum.* River.

speaks *Universally* and *Exclusively*, there is no power, be it what it will, but is of God. Though the manner of getting into power by fraud and force may be unlawful, and of man; yet the power and office it self is of God; and that not only by permission (for so is sin and the Devils power) but by special ordination; *The Powers that be are ordained of God*, for the greater manifestation of his Wisdom, Power, Justice and Goodness. We must therefore shew all due respect and reverence to Magistrates as Magistrates, be they never so Vile; for though in respect of their wickedness their persons may deserve contempt, yet their calling is Honourable. There is a ray and sparkle of Gods Soveraignty and Image in Authority; and in that respect (whatever the persons are) they must be Honoured. We should not be too scrupulous in enquiring how men come to their power, but rather study how we may walk wisely, winningly, and Religiously towards such as are in power.

Emphasi non caret cum non dicit, Omnis potestas est à Deo, sed Non est potestas nisi à Deo. q.d. nulla ullo pacto possit inter homines esse potestas quæ sit aliunde quam à Deo. 2. Non simpliciter dicit A Deo sunt, sed Ordinatæ sunt à Deo; alia est eorum conditio quæ permittuntur, alia eorum quæ ordinantur ac disponuntur. Musculus in Rom. 13. 1, 2.

Solent plerique nimis scrupulosè inquirere quo quisque jure adeptus sit imperium; sed hoc solo contentos esse decet, quod videmus eos præsidere. Calvin. in 1 Pet. 2. 13.

Observation 5.

God is the most High. He is King of Kings, and Lord of Lords, the most High over all the earth, and to be exalted above all Gods. (*Psal.* 86. 8. & 96. 4. & 113. 4. This Title of most High is often given to God (*Gen.* 14. 18, 22. *Psal.* 7. 17. & 46. 4. *Luk.* 1. 32, 35. & 6. 35. & 8. 28. *Acts* 16. 17. *Heb.* 7. 1.) and is one of those * ten Names which are attributed to God, to set forth his transcendent and surpassing Excellency, Majesty, Power and Authority over and above all. Though others be High, yet there is an Higher then they (*Eccles.* 5. 8.) even the High and lofty one, who dwelleth in the high and holy place, and judgeth those that are high, *Job* 21. 22. *Psal.* 113. 5. *Isa.* 33. 5. No Towers, Pillars, Places or Persons so high, but he can bring them down. It is this most High that ruleth the Kingdoms of men, and giveth them

V. D. Gouge his Arrows, *p.* 317.

Ad denotandam summam Dei gloriam, potentiam & Majestatem, Deus dicitur altissimus.

See more in Mr. *Gataker's* Ser. on Psal. 82. 7. *p* 98, 99, 100.

them to whom he pleaseth. *Dan.* 4. 32. & 5. 18. He is the great Jehovah, the Lord Paramount of Heaven and Earth, there's none to be compared to him, *Psal.* 135. 15. *I know that the Lord is great, and our Lord is above all Gods*; whether they be so *Deputed* as Magistrates, or *Reputed* as Idols. He is not only great, but Greatness it self; not only high, but the most High, beyond the Tongues expression, or the hearts imagination. It is infinite and so unspeakable; we may assoon measure the Sea with a spoon, or put it in a bushel, as comprehend with our shallow understandings his excellent Greatness; it is therefore called Unsearchable, *Psal.* 145. 3. *Great is the Lord, and greatly to be praised, his Greatness is Unsearchable.* All the power, perfection, beauty and excellency that is dispersed through the whole world, that and ten thousand times more is in the Lord by way of Eminency and Transcendency. All the glory that is in Angels, men, and all creatures, compared to his, is but as a drop to the Sea, a shadow to the Substance, or one little sand to a great Mountain; Heaven, Earth and Sea compared to him are *parum nihil*, meer Nothing. In *Isa.* 40. 12, 15, 16, 17. we have a most lively expression of the power of God, *Who hath measured the water in the hollow of of his hand, and meeted out the Heavens with a span, and comprehended the dust of the earth in a measure, and weighed the Mountains in scales, and the Hills in a ballance*, &c. He doth these great things with ease, as if it were but Spanning, Measuring, Weighing, *&c.* Hence it is that Greatness is truly and properly ascribed to God alone. He only is great, *Deut.* 32. 3. 2 *Sam.* 7. 22. *Psal.* 96. 4. & 99. 2, 3. & 145. 3. *Titus* 2. 13. Excellent is that Doxology of *David*, 1 Chron. 29. 11, 12. *Thine O Lord is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty; for all that is in Heaven and Earth, is thine; thine is the Kingdom O Lord, and thou art exalted*

Nihil magnum nisi Deus magnus.

exalted above all; *both riches and honour come of thee*, &c. He is mighty in power; there is no opposing him, *Psal.* 147. 5. mighty in counsel; there is no out-witting him, *Jer.* 32. 13. mighty in working; there is no out-doing him, *Deut.* 32. 4. and great in judgement; there is no withstanding him, *Exod.* 7. 4.

Exod. 7. 4.

1. Then *Trust* in this Great God; what though thou have great enemies, great Tentations within & without? yet remember thou hast the great God to assist thee. A weak creature when backt by a stronger, will venture on a stronger then it self. When the Prophet *Micaiah* saw two Kings sitting on their Thrones, he was not afraid, because he saw a greater then they. 1 *Kings* 22. 10, 19. *Moses* by an eye of faith beheld him who was invisible, and therefore did not fear the wrath of the King, *Heb.* 11. 27. Did we stand by our own strength, we might well fear; but our help standeth in the Name of the Lord, *Psal.* 124. *ult.* This upheld *Abraham* in his straits; he doubted not, because God who had promised was *able* to perform, *Rom.* 4. 18. and this upheld *Paul*; *I know whom I have believed*, and that he is faithful and able to keep what I have committed to him, 2 *Tim.* 1. 12. Get an holy Magnanimity of Spirit; God loves to do great things for those that greatly trust in him, as we see in those three Worthies, who were Gyants rather then children, *Dan.* 3. Oppose this mighty God to all the might that comes against thee. Whilst others boast of their friends, Navies, Confederates, Strong-holds, *&c.* do thou make thy boast of God, and say, *The Lord is my Light, and my salvation*; *whom should I fear?* there is none amongst the Gods to be compared to him, *Psal.* 27. 1, 2, 3. & 86. 8. When *Charles* the fifth in a challenge to the King of *France*, commanded his Herald to proclaim all his Titles, *Charles* Emperour of such a place, King of such a place, Duke of such a place, *&c.* bids defiance to

In te stas & non stas. Aug.

Animo magno nihil est magnum.

to the King of *France*. The King of *France* on the other side bids his Herald proclaim no more but this, The King of *France*, the King of *France*, the King of *France*, bids defiance to *Charles* the Emperour of *Germany*: Intimating that one Kingdom of *France* was of more worth then all those empty Titles of the Emperour. So when men cry Riches, Pleasures, Friends, Promotion, *&c.* Do thou cry, The Lord most High is my Portion, The Lord is my Portion; he that hath him hath all, he hath the Fountain, the Mine, the Ocean, and he cannot want, *Psal.* 23. 1. Get therefore propriety and interest in him, for what comfort is it to hear of so high and great a God, if he be not ours? That word *My* is a little word, but there is abundance of Divinity and sweetness in it, when with *Thomas* we can truly say, *My* Lord, and *my* God. Let us by faith hide our selves under the wings of this most High Protector, and abide under the shadow of this Almighty *Shaddai*, and there sing care and fear away, *Psal.* 91. 1. In all our distresses let us cry unto God most High, and he will hear and help us, *Psal.* 57. 2.

Habet omnia, quia habet habentem omnia.

2. In the *Churches distresses* let us comfort our selves in the most High God. The Church whilst it is in this world meets with Mountains of opposition; but the comfort is, they shall all become a plain before Gods *Zerubabels*, *Zach.* 4. 7. The Churches enemies in their own conceits are as great Mountains Unpassable, Unaccessible, they proudly overlook the people of God. But God contemns these contemners of his people, (*Psal.* 2. 1. *to* 6. *Isai.* 8. 9, 10.) and though they think themselves Mountains, and their flatterers call them so, and Gods own people looking upon them through the Spectacles of Fear and Unbelief, think them such; yet God here by way of contempt, asketh them, Who art thou? *q. d.* Thou lookest high and haughty like a Mountain, but thou shalt become a Molehill, a nothing before me and my

people; I will overthrow those Mountains in my wrath, (*Job* 9. 5.) I will but touch them and they shall vanish, *Psal.* 144. 5. *Isai.* 2. 11, 12, 14. and though my people be but as so many despicable worms, yet I will make them to thresh Mountains, *Isai.* 41. 44. Let us not then fear, nor be despondent; that God which hath brought us over the Mountains of *Popery*, and the Mountains of *Prelacy*, that God will in his due time bring us over the Mountains of *Heresie*, *Libertinism*, *and Independency*, &c.

Objection.

But how can this be? we see no Visible means to effect this.

Answer.

God is a free agent; and though he hath tyed us to means, yet himself is tyed to none; he hath promised to create deliverance for his people, (*Isai.* 4. 5. & 65. 18.) now

Creatio fit { 1. *Ex nihilo.* 2. *In instanti.* 3. *Irresistibiliter.*

1. When the Lord created the world, he made it out of no præ-existing matter; So though we see no means how he should deliver his people, yet he being Almighty, can without means, by weak means, yea, by contrary means deliver them. 2. He can do it *instantly*, when the hearts of his people are prepared, for Reformation and deliverance, the work shall be done suddenly, 2 *Chron.* 29, *ult.* 3. It shall be done *Irresistibly*. The work of Reformation it is the Lords, and it shall prosper in despight of all its enemies, *Hag.* 2. 4. It is of God, and it shall stand, *Acts* 5. 38, 39. Let us therefore encourage our selves in the Lord our God. What though Gyants, Sons of *Anak*, the

the great *Zanzummims*, the High and mighty of the earth rise against the Church! yet there is a Higher then they, who will break them with a Rod of Iron; yea if the Nations, *All* Na ions should comr against it, yet all their power compared with Gods Power is *parum nihil*, an empty nothing, as the Prophet excellently, *Isai.* 40 15. Behold the Nations are counted of him as a drop that hangeth on the side of a full bucket, or that stayeth behind when the water is poured out, yet doth not diminish the measure: or *like the small dust of the ballance*, which remains in the ballance when powder or beaten spice hath been weighed in it, which is easily blown away with a little puff of wind. All the men in the world compared with this High and Holy One, are Vanity, lighter then Vanity, Nothing, yea less then nothing, *Psal.* 62. 20. Many are afraid of displeasing Great men; let the Great ones of the world take heed of offending this Great God, or of injuring his people; for God is not only *Absolutely and Essentially* great in himself, but he is also *Relatively and Declaratively* so to his people. The great God loves to shew his greatness on their behalf. As his greatness, is superlative to all other greatness, whether they be humane powers, or Imaginary Deities; So of his Goodness he will extend it to the protection and preservation of his people, and for the confusion of their enemies.

3. Admire the great condescention of this great God towards man. Though he be the most High, yet he dwells in the lowest hearts, *Isai.* 57. 15. he hath but two Thrones, the highest Heavens, and the lowest heart. He over-looks the frame of heaven and earth to look on such, (*Isai.* 66. 1, 2.) nor doth he look upon them with a bare look of Intuition, but with a look of approbation and delight. Barely to look on man is a condescention, *Psal.* 113. 6. *He humbleth himself to behold the things on earth*: But

to take up his dwelling with man, that is no less an act of mercy then of wonder.

4. Serve this Great God *with fear* and *Reverence*. The greater the person, the greater must our fear be, *Mal.* 1. *ult.* We cannot worship him *rightly*, unless we worship him *Reverently*, *Psal.* 2. 12. *Heb.* 12. 29. he looks to be greatly feared in the Assemby of his Saints. We should alwayes come with self-abhorrency into his presence, out of a sense of Gods exceeding greatness, and our own exceeding baseness, *Job* 42. 5, 6. *Eccles.* 5. 1, 2. And if the *Angels* stand before him with Reverence covering their faces; and *Moses* quaked and feared exceedingly when he was with God in the Mount, (*Heb.* 12. 21) yea and the very inanimate creatures tremble before him, the Mountains melt, the Hills quake, and the Rocks rend, (*Nahum* 1. 3. *to* 7.) with what soul-abasement ought we to come into his presence who have so many ways provok't him?

5. *Turn servants to him*; you cannot serve a better Master; The Greater the Prince, the more Noble the service. Prefer His service before all the Crowns and Kingdoms of the world. Spend thy self and all thou hast for his honour. There is none gives better wages then he.

6. Admire and Adore him for his Excellent greatness. The Holy Ghost oft calls on us to this duty, *Psal.* 95. 2, 3 & 96. 4. Praise must wait for him in Sion, (*Psal.* 65. 1) or Praise is silent for thee. A silent admiration of his greatness, and an humble confessing of our inability to express his praise, is the greatest praise we can give him.

Tibi Domine silentium est laus.

7. *Beware of offending this High and Holy One.* Better have all the world against thee, then God against thee. He is the best friend, and the saddest foe. As he is great, and greatly to be praised, so he is great, and greatly to be feared. He is a consuming fire; There is no abiding when he is angry.

The

The Lord most High is Terrible, and it is dangerous provoking him, *Psal.*47.2. & 78.56.

Observation 6.

Magistrates are the Sons of the most High. If they are true believers, then they are his Adopted Sons; but if wicked, yet in respect of their office they are Nuncupative and Nominal Sons. Thus God is pleased to stile them.

{1. To mind them of their Duty to him.
{2. To mind us of our Duty to them.

1. He calls them *Sons*, to the end they might walk worthy of such a Father, by loving, fearing, serving, and obeying him, *(M. l. 1. 6.) A son honours his Father, and a servant his Master*; but God is not only a Father and a Master, but he is a King, a Creator, a Counsellour, a Protector and Assister of Magistrates; and if one of these Relations call for respect and love; what Reverence and respect is due to that God in whom all these Relations coucenter and meet? Let such then improve the Power which they have received from God, unto his praise. Uphold his Worship, advance his Scepter, promote his Interest, defend his people, pitty his poor, do justice to all; if you thus Honour God, who hath honoured and exalted you; he will be a Father and a Friend to you; he will be a Sun for Consolation, and a Shield for Protection; he will be your God and Guide unto death.

Exemplata oportet conformari exemplari secundum rationem formæ. Things exemplified ought to resemble their Samplar according to the reality of the form. *Aquinas P.* 1. Q. 18. *art* 4.

See Reasons why Magistrates should honour God more then others, in Mr. *Gataker's* Ser. on Psal. 82. 6 *p.* 76, 77.

2. Doth God call you Sons? then wo them that call you Satans, and Revile the Rulers of Gods people. It becomes us to honour those whom God honours. This shews what spirit leads the fifth Monarchy men, and their adherents, who have so grosly, and that in Print, reviled the Rulers of Gods people.

Objection.
But they are wicked men.

Answer.

Be it so; yet if a wicked man be set in Power by God for the sins of a people, even that wicked man must be honoured for his *place*; but if a godly man rule, he is to be honoured for his *person*. Some kind of honour is due to a Magistrate as a Magistrate and Gods Vicegerent; but all kind of honour and subjection is due from all sorts of men to good Rulers.

3. As Magistrates are Sons by Office; so all believers are *Sons by Adoption*, which is a choycer Privi'edge, *John* 1. 12. *Gal.* 3. 26 & 4. 5, 6. So that now every true believer may say with *David*, The Lord is my Shepherd, yea the Lord is my *Father*, and I shall not want, *Psal.* 23. 2.

Thou art now sure of
1. Dilection.
2. Direction.
3. Correction.
4. Protection.
5. Provision.

1. All the children of God are sure of *Dilection and love*. Fathers have a natural affection to their children, and love them with a Paternal love. How tender was *David* over *Absalom*, *Touch not the young man* Absalom; and when dead, how doth he take on? *Oh* Absalom *my son*, *my son*, *that I had dyed for thee O* Absolom *my son*! If *David* were thus tender over a rebellious *Absolom*, how tender is God over his obedient children? and though thou hast many Infirmities, yet God will pity thee, and spare thee as a man that spareth his son that serveth him, *Psal.* 103. 13. *Mal.* 3. 16, 17.

2. *Direction.*

2. *Direction.* Fathers will teach their children the way which they should go; so will the Lord do his, *Psal.* 25. 9. It is a part of the New-Covenant, That *all believers shall be taught of God.* In all their doubts his Spirit shall be as a Voyce behind them, saying, *This is the way.*

3. *Correction.* Fathers that love their children will correct them. God loves his, and therefore he chastiseth them for their profit, *Heb.* 12. 10. *Revel.* 3. 19.

4. *Protection.* Fathers will defend their children, and God will defend his; He is their *shield and buckler, Psal.* 84. 11. *Prov.* 2. 7. *In six troubles he will be with them, and in the seventh he will not leave them, Job* 5. 19,20,21,22.

5. *Provision.* Fathers will provide for their children; and if earthly parents who have but a drop of goodness, will give good things to their children; how much more will God give his Spirit to them that ask it? the Lions natural, the Lions Metaphorical may lack and suffer hunger; but such as fear the Lord shall lack nothing that may be for their good. God hath prepared an Inheritance for them, *Luke* 12. 32. he hath given them his Son, and with him he hath given them all things, *Rom.* 8. 32.

Verse 7.

Observation 1.

Men in high places are apt to have high conceits of themselves. It is an hard thing to be in Honour without Tumor and swelling thoughts. The Lord who knows our frame better then we our selves, foresaw this; and therefore in the precedent Verse having told them of their *Dignity*, in this Verse he tells them of their misery and mortality; that they might not have the least time to be puft up with Pride and high conceits of their high places, he presently adds an

an Humbling and abasing *But, But ye shall die*, what is that? Why, Synecdochically it includes all those miseries with are *Antecedent* to Death, as Sickness, Weakness, Pains, Aches, Old age, and Death; and also *Subsequent* miseries after death; then must great ones as well as others be brought to Judgement, stand at Gods bar, and give an account as well as the poorest Son of *Adam*. Those that now judge others, must shortly be judged themselves.

Observation 2.

Magistrates are mortal as well as others; or, *those who live like Gods, yet must die like men.* The most Potent Emperour must take his leave of this life as well as the poorest beggar. No Titles of honour, nor Places of honour can Priviledge men from the grave. Their divine constitution cannot free them from their native condition; Princes and great men must fall, and that in *Israel*, 2 *Sam.* 3. 38. The truth of this is seen by daily experience. It is so decreed in the High Court of Heaven; the Statute is Universal, and admits of no exception; *It is appointed for men, for all men* (the indefinite is equivalent to an Universal) *once to die*, *Heb.* 9. 27. Death is the great *Leveller* of all the world, it makel all equal. *Irus* and *Crœsus*, *Dives* and *Lazarus*, Princes and Peasants cannot be known asunder in the grave. As at a game at Chess, when it is ended, not only Pawns, but Kings, Queens, Knights, are tumbled into the bag together; so when the race of this life is finisht, Noble as well as Ignoble are tumbled into their graves together: hence death is called *the way of all the earth*, because all flesh on earth must go that way, *Josh.* 23. 14. It is the greatest road in all the world, it is never without many Travellers of all sorts, ranks and Degrees. The grave is the house appointed for all the living, (*Job* 30. 23. *Eccles.* 8. 8.) both the small and the great are there, even Kings and

See Mr. *Levisy* his Ser. on that Text, *p.* 207, *&c.*

Mors sceptra ligonibus æquat. Horat.

Æquales omnes nascimur; & Imperatores & Pauperes, æqualiter morimur. Hieron.

and Counsellors, *Job.* 3. 13, 14, 19. Death is *Pambasileus*, a truly Catholick Universal King; it is not only *Rex terrorum*, the King of fears, but *Rex terrarum*, an Oecumenical King, that spares no age, *Sex*, Nation or condition. In *Golgotha* are sculls of all sorts and sizes: hence it is that the Prophet *Isaiah* must not only say, but *Cry*, so as all may hear (for most men are deaf on this ear) that not only some, but all flesh is grass (*Isa.* 40. 6, 7.) *i. e.* it is a feeble, empty, fading thing; it withers while we touch it, yea and the glory of it, *i. e.* such as have more glory bestowed on them then others, are but as fading flowers; The sythe of death knows no difference, but mowes down both alike, *Psal.* 102. 11. & 103. 15, 16. *Job* 14. 2. 1 *Pet.* 1. 24. *James* 1. 10. 11. *It passeth upon all men*, (*Rom.* 5. 12.) he doth not say, Death may pass, or shall pass, but it hath passed over all men; for though it hath not *ipso facto* as yet slain all, yet death is as certain as if it were already executed upon all.

2. *All are sinners*, even great men as well as Poor, and therefore all must die; for sin brought death into the world, *Rom.* 5. 12. & 6. 22, 23.

3. *We are all made of fading Materials.* Great men dwell in houses of clay and their foundation is dust as well as others, *Job* 4. 19. *Gen.* 3. 19. & 18. 27. We are Dust Originally and Finally; even Kings that are Gods on earth, are but Gods of earth, or rather clods of earth: hence the earth is called *His* by a special propriety, *Psal.* 146. 4. man, *i. e.* Princely men, (for of such he there speaks) returns unto *his dust*; he doth not say, they go to their Cities, Castles, Kingdoms, these are now anothers; but he goes to his Tomb, to his Dust and Ashes, that is the proper possession of Kings.

As there is *terra quam terimus, terra quam quærimus, & terra quam gerimus*; So there is *terra quæ crimus.*

4. *They are subject to the like or greater diseases*, calamities and judgements of poysoning, stabbing, stifeling, surfetting, &c. then other men.

Nulla aconita bibuntur Fictilibus. Juven.

5. As inferiour persons must die and so make way for the arising of others, so also must Superiours. God hath others to arise and succeed them in their places, that his power and glory may be seen in them also. Hence *Saul* dies that *David* may succeed him. *Moses* dies that *Joshua* may appear. *Daniel* dies, and then *Haggai* and *Zecheriah* arise; and when *John Baptist*, died then Christ appeared.

6. None of those Prerogatives and Priviledges which great men enjoy can Priviledge them from the Arrest of Death.

Tis not
1. Riches.
2. Strength.
3. Parts, Policy.
4. Dignity.
5. Friends.
6. Piety.

1. Their *Riches* cannot save them from the grave they avail not in the day of wrath, *Prov.* 11. 4. *Ezek.* 7. 19. *Zeph.* 1. *ult.* the rich man died as well *Lazarus*, *Luke* 12. 20. & 16. 22.) those that spend their dayes in wealth, yet in a moment go down to the grave, *Job* 21. 13. 32. Rich men are apt to sing a *Requiem* to their souls, and dream of living here many years: this is called *folly*, *Luke* 12. 19, 20. and is notably confuted, *Psal.* 49. 6. *to* 20. Princes that had gold, and filled their houses with silver, yet must to their graves, as well as the poor, *Job* 3. 15. Death will not be bribed, we gave a notable instance for this in the *King of Tyrus* who abounded with all Riches, Jewels, Merchandise, and lived in *Eden*, the garden of God; he lived as twere in Paradise, insomuch that in his own conceit he was a God for Power, Wisdom and Majesty; but God made him quickly to know, that he was a weak man,

man, and therefore he cut him off by a violent death in his own City, *Ezek.* 28. 2. *to* 14.

2 *Not Strength.* *Sampson* was strong, yet death was too strong for him. *Alexander and Cæsar* which conquered Kingdoms, yet could not conquer death. *Nero, Caligula, Domitian, Titus, &c.* the Terrors of their Time, yet were all conquered by the King of Terrors. Men of power have no power over death, (*Eccles.* 8 8.) the Captain, the mighty man, and the man of War, are all in the grave, *Isa.* 3. 2, 3.

3. *Parts, Policy, Learning, Wisdom* cannot preserve any from the grave. *Solomon* the wisest of men is dead, and daily experience shews that wise men die as well as fools, *Psal* 49. 10. *Eccles.* 2. 16. the Judge, the Prudent, the Prophet, the Consellor and the eloquent Orator, are all swept away by death, *Isa.* 3. 2, 3. Death is *Nomen indeclinabile*, the greatest Clerks have not been able to decline it.

4. *No Dignity* nor honour can stave off death. *Herod* in the midst of his Pomp was smitten dead, and devoured by Vermin. Let a man be never so high in honor, yet he must die and perish, *Psal.* 49. *ult.* *Job* 21. 28. 32. such as are the staff and stay of a State, even the Antient and the Honourable, yet are taken away by death, *Isa.* 3. 2, 3.

See Instances for this in that elaborate Tract of Holy Love by *Fonseca, chap.* 37.

5. *Friends* cannot save or shelter you from this Arrest, be they never so great or good, in them is no help; they cannot help themselves, much less others, *Psal.* 146. 3.

6. *Not Piety.* If any thing in the world could save a man from the grave, it is this: and yet we see *Moses* a Pious, Meek, Learned, Self-denying Servant of God, dies, *Deut.* 34. 5. Moses *the Servant of the Lord died.* *David* a wise man and excellent Musitian, a valiant Souldier, a man after Gods own heart, and one that fulfilled all his will, and yet *after he had served the will of God in his ge-*

neration he fell asleep, Acts 13.22.36. the holy Prophets do not live for ever, *Zach.* 1.5. but even the Righteous themselves do perish, *Isa.* 57.1. Christ doth not free his from death, but from the sting of death; that which is Pœnal is taken away; he hath made that which in it self is a curse, to become a blessing, of a Poyson he hath made a Medicine; and of a Punishment an advantage. So that what *Agag* spake vauntingly, we may speak truly, *The bitterness of death is past*, Hos. 13.14.

Tollitur mors, non ne sit, sed ne obsit.

Use.

1. *Fear* not great men when they are great Oppressors; for there is a greater then they who will bring them to judgement; how oft doth the Lord blame his people for fearing such as must die, and then all their fury ceaseth! *Isa.* 51.12, 13.

2. *Trust not in them.* Though they be never so great, yet they must die, and then all thy projects perish. If a man might trust in any man, it is in Princes, for they can do more for us then ordinary men; and yet we are expresly forbidden trusting in them, *Psal.* 146.3, 4. *Trust not in Princes, nor in the Son of man in whom there is no help; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* Where you may see, 1. They cannot help you. 2. If they could, yet they must die, and then all their projects and purposes for themselves or for thee, perish and come to nought: and therefore trust not in them, nor in any of the Sons of men; for they are Vain, yea Vanity, yea lighter then Vanity: Nothing, yea if it be possible, less then Nothing, *Psal.* 62.9. If you will trust in any, trust in the Almighty, for he never dies, (*Psal.* 18.16.) The Prophets they die, and our Fathers, do not live for ever. I, but the God of the Prophets, and the God of our Fathers lives for ever, *Psal.* 90.1. When

Father

Father and Mother forsake thee, he will take thee up; when all thy friends are dead, yet he is an ever-living and an ever-loving friend, who will guide thee with his Counsel till he bring thee to glory.

3. This must teach great men who are in high places, oft to think on death and judgement. God no sooner tells us of their *Majesty*, but he presently adds their *Mortality*, to keep them humble in the midst of all their creature comforts. The sight of this deaths head will damp all carnal delights; and this Verse well thought on would make us look with a mortified eye on all earthly enjoyments. Mortality is a very fit Meditation for Magistrates. *Francis Borgia* a Spanish Courtier having been at the Funeral of the Empress, and considering how little a grave had devoured all earthly greatness, *Totus mutatus est in melius*; He began to reform his life, and became another man: whereupon he told his friends, *Augustæ mors mihi vitam attulit*, The death of the Empress hath brought me to life. A serious consideration of Death will take off the scales from our eyes, and make us see the vanity of all earthly glory, how short and transitory it is; and therefore when you find your hearts begin to be lifted up with the gay feathers of Honour, Wit, Wealth, Beauty or any other fading excellency, then cast your eyes upon the black feet of your mortality, and it will humble you. It is said of *Hoshea* the King of *Samaria*, that he should vanish like a *bubble*, the foam and froth of water, (*Hos.* 10. 7.) we know bubbles do soon arise, and as soon vanish; and as one bubble ariseth after another till all are gone, so it is here. How many *Popes* enjoyed not their Pomp a year! Some were cut off at eleven moneths. Some are at ten, others at nine, eight, seven, six, five, four, three, two, one moneth. Yea some enjoyed the Chair not moneths but dayes. *Leo* the eleventh sate Pope but twenty seven dayes.

V. *Ribaden. de Vit. Borgiæ.*

V. *Mendoza in* 1. *Reg.* 4. *numb* 22. *sect.* 3. *&* 1 *Reg.* 10. *num.* 27. *Annot.* 6. *mihi. p.* 135. *ubi plura.*

Pius the third twenty six dayes, another twenty three, another twenty, yea Pope *Urbana* the seventh was Pope but seven dayes, and Pope *Steven* the second but four dayes. Oh the madness of these Popes, many of which gave their souls to the Devil for fading, flying, lying Vanities! As *Philip King of Macedon* commanded his Page every morning when he arose to cry, *Philippe, memento te esse mortalem.* Remember O King thou art but a mortal man. So say I, *Memento te esse bullam.* Remember O ye great ones of the world; that you are but *bubbles*, which soon vanish. I have read of Saint *Austin* that when he was at *Rome*, and saw the rotten Carkass of *Cæsar* in his Sepulchre, he brake forth into this Pathetical exclamation, *Where, O where is the famous body of* Cæsar? *where are his riches and delights? where are his Troops of Lords and Barons? where are his numerous Armies, his Horses and his Hounds, his Ivory Bed, his Arras Hangings, his Imperial Throne, his change of Raiments, his curious Hair, his comely Face? Where, Oh where is He with all his Pomp, that was once the Terror of the world? The Answer was, All these left him, when his Breath left him; they left him Captive in the Grave, &c.* Commendable therefore was the practice of *Maximilian* the Emperor, who some years before his death, commanded his Coffin to be carried about with him, that by the sight of it he might be put in mind of his mortality, and of the account he must shortly give of the Empire, and might be quickned in the mean time to a more diligent discharge of his duty. This will be *a corrosive to sin*, and a curb to keep you from exorbitant courses. Great men many times are great Tyrants; they make their lusts their Law, and as the Donatists conceited that they could not erre (though few erred more.) So there are State-Donatists that cry, *Quod statuimus justum est, stat per ratione Voluntas.*

Aug. Serm. 48 ad fratres in eremo.

Tu mortem ut nunquam timeas, semper cogita.

Quod volumus sanctum est.

luntas. What ever they decree must pass for just, though it be never so unjust. These forget their last ends, as *Jerusalem* did before her ruine, *Lam.* 1. 9. They remember not that they who sit on the Bench now, must shortly come to the Bar.

Nihil sic revocat homines à peccato sicut imminentis mortis cogitatio. Aug.

2. Let it be *a Spur to duty*; our time is short, our work is great, our Reward unspeakable, Be active for God, do much in a short time: serve not, nor seek your selves, but serve God in your generation, as *David* did, *Acts* 13. 36. as you have your Places, your Power, your Gifts, your Time and Talents from God, so improve them all unto his praise. Live the life of the righteous, and you shall die their deaths. Walk in their way, and you shall attain their end. Be Israelites indeed in whom there is no reigning guile, and then when you come to die, you may comfortably say with *Nehemiah* and *Hezekiah*, *Remember me O my God for good, and remember how I have walkt before thee in truth, and with a perfect heart, and have done that which was good in thy sight*, *Isa.* 38. 3. Make it your daily exercise to keep a Conscience void of offence towards God and man, and then when you come to die, this will be your rejoycing, even the testimony of your consciences, that in simplicity and godly sincerity you have had your conversation in the world.

Non potest malè mori qui benè vixit. Aug.

See the singular comfort of a good conscience at Death and Judgement in *Dyke* on Conscience, *cap.* 11. *p.* 190, *&c.*

Observation 3.

Great men must certainly die as well as other ordinary men. But doth any one question this? it would seem so, and therefore the Lord who knows our hearts better then we know our selves, hath set a *Verily* on it. The Pomp, Prosperity, Peace and Pleasures of great men do so blind and harden them, that they cannot awhile to think on death, or if they do, it is only sleightly and notionally; they do not realize death and look on it as ready to arrest them; if they did, they would lead other lives

lives then now they do. They are apt to put the evil day far from their soul, and therefore it that they draw neer to the seat of iniquity, *Amos* 6. 3. They have made a Covenant with death and a bargain with hell; hence the Lord to awaken them out of their vain dreams speaks so *Assertively* of death, *Psal.* 39. 5. *Verily, every man in his best estate is altogether Vanity, Selah.* The words are very emphatical; man, every man; not only some of Inferiour rank, but Superiors also; *Col Adam*, every Son of *Adam*, and that not only in his low condition, but in the best and most prosperous condition, when in the heigth of his beauty and bravery, having all creature comforts about him; yet even then he is but vain, yea Vanity, and not only in some measure Vain, but altogether Vanity. Man at his best is the very Universe of Vanity; and to put this further out of doubt, the Holy Ghost puts a double seal to it, one at the beginning of the sentence, and another at the End. *Verily* lets it in, and *Selah* shuts it up. Implying that it is no doubtfull or probable thing, but a most certain truth.

Hæc omnia Emphaticè dicta & observanda esse innuit, ut ostendat nihil esse in studiis mortalium; in vita ipsa mortalium, quorumcunq;, qualecunq;, quantumcunq;, quod non sit vanum. Musculus.

Col Adam, col hebel. *universa Vanitas omnis homo.*

Observation 4.

Death is a fall. It is so to all, they fall from the society of men to the company of worms; at death we fall from every thing save God and godliness; our good works will follow us to Heaven; the comfort of them will endure for ever, *Rev.* 14. 13. 1 *John* 2. 17.

2. Yet some shall fall more stairs and stories then others, as Princes, Rulers and the Grandees of the world. The higher your standing is whilest you live, the lower ye fall when ye die; and therefore when *Abner* was slain, it is said, a Prince and a great man was fallen in *Israel*, 2 *Sam.* 3. 38. 39. Such fall from their richest Treasures, delightfullest Pleasures, stately Mansions, dear Relations, yea from whatsoever is called

called the good of this world, *Job* 7.7. *Your eyes shall no more see good*; you must now bid farwell to all your creature delights: as you brought nothing into the world, so you shall carry nothing out.

3. Some yet fall lower then others, as Tyrants and wicked men who fall from earth to hell, *Psal.* 9. 17. *The wicked shall be turned into Hell, and all the people that forget God:* he casts down the mighty from their Seats in fury. Few Tyrants but come to violent deaths, and miserable ends, as we see in *Zachariah, Shallum, Pekahiah, and Pekah,* who in a short time were cut off by violent deaths, *Hos.*7.7. & 10. If the Rulers of God people will be like the Rulers of the world in Pride and Oppression, they must expect to be like them in punishment, and to fall as those Tyrannical Heathen Princes have done before them; for God is no respecter of persons or priviledges, but is the same in all ages to the same sinners.

See more before on *Verse* 1. *Observation* 5.

Verse 8.

Arise O God, judge thou the earth, for thou shalt inherit all Nations.

IN the first Verse we had the Psalmists *Preface*; in this last Verse we have his *Petitory Conclusion.* The Psalmist seeing the gross stupidity of the Judges of those times, how no warnings would work upon them, no complaints stir them, no sense of their mortality affect them: by a sudden Apostrophe he turns himself to God, and betakes himself to his prayers. *Arise O God, judge thou the earth.* Before he spake in the person of God to those Rulers; he leaves them now as desperate and past cure, and betakes himself to God. *Arise O God.* Where we have, 1. The Sub-

stance of his Suit or matter of his Prayer. *viz.* that God would arise and judge the earth. 2. A Reason drawn from the Dominion and Universal Soveraignty of God over all the world. *For thou inheritest all Nations.*

Addit rationem à proprio Dei jure. Moller.

Arise, q. d. hitherto O Lord, thou hast sate still and concealed thy power, though Justice hath been turned into Wormwood, and Righteousness into Hemlock; now therefore arise O Lord, and take the the Throne, relieve the oppressed, right the wronged, and set all things in order which have been so long in confusion. This word *arise*, by an Anthropopathy is given to God, when he exerts and puts forth his power (which seemed to sleep and lie dormant for a time, suffering his people to be afflicted, whilest the wicked flourish) in punishing the wicked, and delivering his people out of trouble. So the word is used, *Numb.* 10. 35. *Job* 31. 14. *Psal.* 44. 23, 24, & 59. 5. & 68. 1. & 76. 8, 9. *Zach.* 2. *ult.*

Dicitur sedere Deus quando dissimulat suam potentiam, neq. exercet munus Judicis. Vatablus.

Kumah, *surge* i. e. *ad agendum te accinge, & contra hostes insurge.*

O God, Elohim, i. e. O thou Creator, Governour, Prince and Judge of all the world (so much the word implies) O thou Absolute, Universal, Supream and Righteous Judge, do thou now arise and Judge these unrighteous Judges of the world.

Judge thou the earth, i. e. the men of the earth. *q. d.* since Justice is perisht from the earth, and men are so corrupt and careless that they will not do Justice, but abuse their power; do thou therefore O Lord take the power into thine own hand, and execute Justice for the oppressed and the needy: *For thou dost inherit* or, *thou dost possess all Nations. q. d.* All Nations of the world, and amongst the rest these oppressed ones, are thine by a true Right and Inheritance; it concerns thee therefore to take notice of them, and to right them in their wrongs, and not to suffer unrighteous Judges to oppress and slay them at their pleasure, *Psal.* 74. 21. Or, *Thou shalt inherit, or thou shalt possess all Nations. q. d.* Thou, whether

Meton. Subjecti.

Vindica probos hujus terræ incolas ab oppressione judicum. Piscator.

Hæreditare est dominium in gentes jure obtinere.

Tinchal, *possidebis, hæreditabis.*

whether they will or no, shalt have power over Jews and Gentiles; for thou art Lord Paramount, and the true Possessor of all Nations; they are all within thy Jurisdiction add Dominion; and therefore seeing that office belongs to thee, take it into thine own hand, and do Justice for thy people: Let no Tyrant take thy right and authority from thee; for thou dost, and for ever shalt possess as thy proper peculiar, all Nations whatsoever.

Goiim *sæpe dicitur de gentibus infidelibus & incredulis.*

Question.

But how comes the world to be called Gods Inheritance, when the Church of God is frequently called his Portion and his Inheritance? Deut. 32. 9. Psal. 135. 4. Isai. 19. ult. Mal. 3. 17.

Answer.

The answer is easie. 1. All the world is Gods Inheritance *by right of Creation and perpetual preservation.* But his Church is his *by right of Redemption and peculiar appropriation* to himself. It is his portion and peculiar Treasure above all people: he looks upon all the world but as lumber, dross and refuse in comparison of his people, *Psal* 119. 119. They are his Jewels, his * *Segullah*, his select portion, and rich treasure which he values at the highest rate.

Ecclesia vocatur hæreditas Dei & possessio ejus, quia Deo dulcis & grata est, sicut unicuiq; solet esse dulcis & jucunda hæreditas quam possidet. Ravanella. See more of the word *Segullah* in Mr. *Ball* on the Covenant. *p.* 103.

Some would make this Verse a Propheſie of the Kingdom of Christ, when all Nations shall be subdued to him, and be given him for his Inheritance, according to that *Psal.* 2. 8. *Heb.* 1. 2. *Rev.* 11. 15. But the Prophet speaks not here of Christ, or of the last Judgement, but of *the General providence of God*, whereby he governs the Kingdoms of the world with the Scepter of righteousness (*Gen.* 18. 25. *Eccles.* 3. 17.) defending the good, punishing the bad; preserving Laws, publick Peace, Justice and Order: and though he hath committed the custody of these

to Magistrates who are his Deputies, yet he himself is the chief Judge; and when they neglect their duty, then he appears. The sum of all is this: *O Lord, since the iniquity of ungodly Magistrates is so exceeding great, not only amongst thy own people, but even through the whole world; righteousness is fled, and justice cannot be found, the righteous are debased, the Unrighteous exalted, the nocent are countenanced, and the innocent condemned; the rich are favoured, and the afflicted trod under foot: therefore do thou Lord arise, bring down the proud, punish the nocent, set free the innocent, rescue the poor and fatherless from the jaws of Tyrannical ones; that all the earth may know that thou only art Lord and Supreme Judge of all the World.*

Observation 1.

God sometimes seems to sleep when his people are in trouble. He seems to be careless, and let all run into confusion, as we have seen in this Psalm. Not that God doth indeed sleep or disregard the afflictions of his people, for *he that keepeth his Israel, doth not so much as slumber, much less sleep, Psal.* 121. 4, 5. He hath a special eye upon his people for good, he protects them so, that the Sun shall not hurt them by day, nor the Moon by night, *i.e.* no time, no thing shall hurt them, neither Sun nor Moon, neither heat nor cold. 2. No part of them shall be hurt, *thy soul shall be preserved*; thy going out and coming in shall be guided and guarded: these include the whole person of man with all his just undertakings and affairs. Thus are they kept who have the Lord for their keeper; and as if this were not sufficient, he adds *Verse* 3. *He will not suffer thy foot to be moved, i.e.* he will not suffer thee or thine to be moved or violently cast down; the power of oppressours shall not prevail over thee; for the power of God sustains thee. Lest any should hurt his Vineyard, he keeps

it

it night and day, *i.e.* at all times, *Isai.* 27. 3. So that to speak properly, there is no passion in God, there is neither rest nor motion in him, but the Scripture speaks of him by an Anthropopathy, according to our apprehension. Thus the Lord is said sometimes to be slack, slow, and delay his coming; and then by our Prayers we must quicken him, *Psal.* 40. 17. *Make no long tarrying O my God, Psal.* 74. 1. *How long Lord, how long wilt thou forget thy people!* Sometimes he seems to forget his Church, and then his people must put him in remembrance, *Isai.* 62. 7. *Ye that are the Lords remembrancers give him no rest.* Sometimes he seems to sleep; and then he expects that his people by their prayers should awaken him, as in the Text, *Arise Lord.* The Lord is a God of great patience, and long suffering; he bears long with the vessels of wrath fitted for destruction, *Rom.* 9. 22. He bears so long with the wicked till they rage again, and insult, thinking that God approves of their wickedness, *Psal.* 50. 21. He seemed to sleep at *Israels* troubles 430 years; but at last *Pharaoh* and his followers paid for all together in the Sea. The *Amorites* one would think had been wicked enough to have been destroyed, for they were gross Idolaters, grand oppressors, and notorious for lust; yet God bare some hundred of years with them, tell they were ripe for ruine, *Gen.* 15. 16. Wo then to all the insulting, blasphemous enemies of Gods people, though God seem for a time to sit still and sleep, letting the wicked oppress the righteous who is better then he, (*Hab.* 1. 13.) Yet as a man after sleep is refresht; so God will arise like a Gyant refresht with wine, and then his enemies shall be scattered, and those that hate him shall flee before him. As smoke is driven away by a mighty wind, though it seem black and formidable at first; yet it soon vanisheth; and the higher it ascends, the sooner it is scattered; and as wax melteth before the fire, so

shall the wicked perish at the presence of God, (*Psal.* 68. 1, 2.) If the Lord do once arise, though his enemies be never so many or mighty, yet they are soon scattered. Let the Lord but look upon the Host of the *Egyptians* through the Pillar of fire, and it troubles and torments them, *Exod.* 14. 24. Let not then Gods people be despondent, though the Lord make them wait, yea and wait long; though the Vision be yet for an appointed time, yet at the end it shall speak comfort to those that Patiently wait Gods appointed time; and to assure you of this, the promise is doubled and trebled; *It shall speak, it will come, it will surely come, it shall not lie, it will not tarry*, *Hab.* 2. 3.

Question.

But when will the Lord Arise for his people? the harvest is past, and the Summer is ended, and yet we are not saved?

Answer.

See Ten seasons wherein God will arise for to help his people. Mr. *Case* his *Fast Sermon* on Psal. 68. 1, 2. *p.* 21. Preacht 1644.

Though God seldom comes at our time; yet he never fails of his own time; in his due time he will arise and save his people; only do not limit the Holy One of *Israel* to your time: for when he sees it is most for his own glory, and his peoples good, he will certainly Arise. *He only waits for a fit time to be gracious*, *Isa.* 30. 18. Yet for your better satisfaction, know, That there are two seasons more especially wherein the Lord loves appear to for his people. 1. *When the enemy is most high*, begins to insult and blaspheme, crying, Where is now their God? he is asleep and cannot save; then their fall is near, *Job.* 20 5. *Psal.* 94. 2, 3, 6. *to* 23. Violent things last not long. 2. *When Gods people are most low*, and all seems to make against them; when the enemy seems to carry all before him, and his peoples strength is gone. *Now, Now, Now* will I arise saith God, *Isai.* 33. 9, 10. *Deut.* 32. 36.

See more in my Comment. on 2 *Tim.* 3. 9. *p.* 182.

32. 36. *Cum duplicantur lateres, venit Moses.* God lets things come to the Mount, and then he appears, *Gen.* 22. 14. When his people lie as dry, dead bones, in an hopeless, helpless, fatherless, forlorn condition; then God loves to appear for their help and succour, *Ezek.* 37. 11. *Exod.* 3. 9. *Psal.* 12. 5. & 10. 12. & 102. 13. *Hos.* 14. 3.

Observation 2.

When Gods people are in distress, they must awaken God by their Prayers. So doth the Psalmist here, *Arise Lord and Judge the Earth.* When they can have no help on Earth, they must go to Heaven. When the Gods on earth will not right us, we must appeal to the God of heaven. It is matter of singular comfort, that when Tyrants cruelly oppress us, and we can have no relief below, yet we have a God to go to who will Vindicate our wrongs, and plead our cause against our enemies: But then we must Awaken the Lord by fervent and importunate Prayer. He seems to rest till he be disquieted by our Prayers. Though he will help us, yet he will be sought of us to do it for us; hence his people so oft cry, Arise Lord and save thy people; and *Awake, why sleepest thou? Psal.* 3: 7. & 7. 6. & 9. 19. & 17. 13. & 68. 1. *Hab.* 1. 2, 3. *per totum.* [*Restat iter cælo.*]

Only remember it is not every kind of Prayer that will awaken God; but it must be, 1. The Prayer of *a righteoous man*, such as *Moses*, *Job*, *Samuel*, *Daniel*; who have both imputed and imparted righteousness. He must come in the rayment of Christ his elder Brother; there is no seeing Gods face unless we bring him with us. Christ only is the way; there is no coming to the Father but by him. It was death under the Law for any man to offer a Sacrifice himself, though it were never so good; it must be put into the Priests hand, and he must offer it: *Every Sacrifice must be seasoned with salt (Lev.* 2, 13.)

2. 13.) Christ is that true salt which seasons both our persons and performances, and makes them acceptable to his Father. What ever we ask it must be in Christs Name, and not in our own, *John* 14. 13, 14. The person must please, before the Prayer can please. God had first respect to *Abel*, and then to his offering. The man must be good, or his Prayer will never be heard. *God hears not sinners, i. e.* Impenitent sinners which make a Trade of sin, (*Psal.* 66. 18. *John* 9. 31.) there is no standing before God in our sins, *Ezra* 9. *ult.* An earthly Prince will not traffick with rebels to his Crown and Dignity; to such God saith, *What hast thou to do to take my Name into thy mouth? Psal.* 50. 16, 17. the Prayers of a Proud, profane Libertine are an abomination to God, *Prov.* 15. 8. & 28. 9. he esteems them as Swines blood, or the offering a Dogs neck in sacrifice, *Isai.* 66. 3. as the howling of a Dog, *Hos.* 7. 14. or as lying and dissembling, *Hos.* 11. 12. *The wicked compass me with lyes when they cry, My Father, my Father.* And therefore when ever we draw nigh to God in Prayer, we must wash our hearts and our hands in innocency, lifting up pure hearts and pure hands. *All that call on the Name of the Lord must depart from iniquity*, 2 *Tim.* 2. 19. If we be such as do his Commandements, then whatsoever we ask we shall receive, 1 *John* 3. 22. Hence the promises run to the righteous, *Prov.* 10. 24. *The desire of the righteous shall be granted.* Psal. 145. 19. *He will fullfil the desires of them that fear him*, 1 *Pet.* 3. 12. Prayer is not a work of the wit, voyce, memory, but of the heart, *Psal.* 25. 1. Let the words be never so excellent, if they come not from the heart, it is but lip-labour and lost labour, *Isa.* 29. 30. To pray against Pride, Covetousness, Passion, Hypocrisie, &c. when the heart doth not hate those sins, nor will they part with them at any rate, but are angry with such as would separate between them

and

and their lusts, what is this but to mock God to his face, and to give him occasion out of our own mouths to condemn us? If ever we desire that God should hear our Prayers, we must first put iniquity far from our Tabernacles, *Job* 22. 23, 27. Our Prayers must not come from feigned lips, *Psal.* 17. 1. God is nigh to all that call upon him; but then *they must call upon him in truth*, *Psal.* 145. 18. It is the Prayers of the Upright that are Gods delights, *Prov.* 15. 8. And as all sin, so three especially there are that marre mens Prayers. The first is *Ignorance*, when men have no sense of their own misery, nor of the Majesty of that God they pray to: such cannot pray, *Rom.* 10. 14. *How shall they call on him of whom they have not heard?* or if they do, yet there prayers are abominable, *Prov.* 28. 9. 2. *Pride*, when men are full of self-confidence, and think to be heard for their own merits and righteousness. God resists such proud Pharisees; but it is the prayer of the destitute and the humble which he regards, *Psal.* 10. 17. & 102. 16, 17. 3. *Oppression and cruelty*; the cry of these sins out-cryes their prayers so as they cannot be heard. Though such should pray, yea and make many Prayers, yet God will not hear, *Isai.* 1. 15. how can he expect mercy from God, who shews none to his Brother? *Prov.* 22. 13. *He that stops his ears at the cry of the poor, shall cry himself, and shall not be heard.*

The Question then will be. *Whether a wicked man may pray?*

Answ. Prayer considered as a Duty, binds all men; for though wicked men cannot pay to God as to a *Father*, yet they may as to a *Creator*. Prayer is good in it self, though by accident the wicked turn it into sin; now though for want of faith such prayers cannot please God; yet being good for matter, giving glory to God in sundry of his Attributes,

The first Commandment of the Moral Law requiring Prayer, it obligeth Universally; besides, all men have need to pray alwayes, in all things, even for the continuance of being, because they depend on this Supreme being. *Lawson.*

butes, they may procure temporal blessings, or divert (for a time at least) some temporal judgements. The cry and moan of the creature oft moveth compassion in the Creator; he hears the cry of Ravens and feeds them: and when the *Israelites* cryed, (though but hypocritically and in their trouble) yet he delivered them out of their distress, *Psal* 78. So *Ahab* and the *Ninivites*.

2. The Prayer must *be fervent*; both these Qualifications we have in one verse, *James* 5. 16 *The effectual fervent Prayer of a righteous man availeth much*. We must awaken our selves and cry aloud, if ever we would awaken God. So did the Prophets, *Isa*. 51. 9. *Awak O arm of the Lord, awake, awake and put on strength*. There is no getting the blessing without striving; hence we are commanded to strive in Prayer, *Rom*. 15. 30. *Luke* 18. 4, 7. *Rom*. 8. 26. *Colos*. 4. 2. It is only weeping, wrastling *Jacobs*. that become prevailing *Israels*, (*Hos*. 12. 4.) It is this seed of *Jacob* that never seek Gods face in vain, *Isai*. 65. 9. We must stir up our selves that we may lay hold on God, and use Argumentative Prayer as *Moses* did, *Exod*. 32. 11, 12, 13. and get an holy * Impudence as that widow did, * *Luke* 11. 8. God loves to see us fervent when it is for his own glory and his Churches good. Tell him the cause is his; had it been our own cause we had been silent, but the cause is his; and the people that are oppress are his, and the enemies are his; they blaspheme his Name daily; it is their daily practice to vent blasphemies against him and his Truth; and therefore beseech him to Arise. When things be out of order in Church and State, Prayers and Tears are our best weapons. It is not for private persons in such cases to rise tumultuously and revile their Rulers, (this will but exasperate, and not heal our distresses) God doth not say here, O ye afflicted and wronged, Arise and slay your unrighteous Rulers; No, but rather

'Αναίδεια, *impudentia, importunitas.*

* See Mr. *Love* on that Text.

Hæc vis grata Deo est. Tertul. lib. de orat.

rather slay your sins, which provoke God to set them over you; and by Prayer cry to him that he would Arise and help you. Thus did the Primitive Christians in *Tertullians* time; So the people in *Sauls* time, when the Lord told them how cruelly he would deal with them, he tells them what they must do, (2 *Sam.* 8. 18.) ye shall cry in that day, because of your King. They must not rise in rebellion against him, but they must cry unto God for aid. We must spread our case and our cause before him who is the Judge of all the world, and who hath promised that the rod of the wicked shall not for ever lie on the lot of the righteous, *Psal.* 125. 3.

Cant. This is spoken against Private persons taking up arms, and not against the inferiour Magistrates defending Religion and the godly, when the Superiour is an enemy to both; of this Judgement was the learned *B. Bilson*, (a man free enough from Sedition or Faction) *I will not rashly pronounce* (saith he) *all that resist to be Rebels; cases may fall out even in Christian Kingdoms, where the people may plead their right against the Prince, and yet not be charged with rebellion.* E. G. *If a Prince go about to subject his Kingdom to a forrain Realm; or change the form of the Common-wealth from Impery to Tyranny; or neglect the Laws established by common consent of Prince and People to execute his own pleasure. In these and other cases which might be named, If the Nobles and the Commons joyn together to defend their ancient and accustomed Liberty, Regiment and Laws, they may not well be accounted Rebels.* This and more you may see in the place quoted, which excellently clears the justness of the late Parliament Wars. If any desire further satisfaction, he may see 44 Questions learnedly debated by Mr. *Rutherford* in his *Lex Rex*, where he strongly asserts the Lawfulness of Defensive Wars, and takes off all Cavils that are brought to the contrary. But what ever means be used,

V. Bilson his *Philander*, Part. 3 pag. 279. &c.

V. Sharpius Cursus Theolog. Loc. de Magist. Q. 2 p. 246. P. 2.

yet Prayer may in no wise be neglected. It is it that blesseth all means, obtains all Grace, and brings comfort to us in all our distress. So that

A Prayerless { Graceless man. / Useless man. / Cursed man. / Comfortless man.

1. A Prayerless man is *a Graceless* man. Grace is obtained by Prayer; Ask and have, *Ezek.* 36.37. A man of much Prayer is usually a man of much Grace, as we see in *Daniel*, and *David* who was a man composed as it were of Prayer, *Psal.* 109.4. *But I. Prayer*, or I give my self to prayer, as being much in that work, and making it his only fence and refuge. When *Paul* was converted, then he Prayes, (*Acts* 9.11.) No doubt but he being a strict Pharisee prayed before; but saies the Lord, go to him now; for behold he prays, *i.e.* feelingly, fervently and effectually; and not coldly, cursorily, and formally as the Pharisees did, which was no praying in Gods esteem. Hence *the Spirit of Grace and the Spirit of Supplication are joyned together*, *Zach.* 12.10. and they are branded for Irreligious *Atheists*, that call not upon God, *Psal.* 14.4. Let thy outside be never so civil, or smooth, yet if thou be a Prayerless man, certainly thou art a Graceless man.

Vaani tephilla, *Ego autem oratio. i.e. Vir orationis, & orationi deditus.*

Ficta pro infectis sunt.

2. An *Useless man.* Unfit for any service of God, a burden to the place he lives in; like *Jeremiahs* girdle, good for nothing, *Jer.* 13.7. As a Praying Saint is a publick good, even the Chariots and the Horsemen of *Israel*; so a Prayerless sot is a wen, a blemish and burden to the Church and State he lives in.

3. A *cursed man.* As food, rest, riches, labour, and all other things are sanctified to us by Prayer;

so on the contrary without prayer all is cursed; you may rise early, and yet labour in vain, (*Psal.* 127. 1, 2.) and get riches, but they will prove snares unto you.

4. A *comfortless man.* He hath no God to make his moan to in his troubles; and thence it is that wicked men though in prosperity they be very high, yet in adversity none so despondent and amort as they.

But a man of Prayer is still the same; in all his distresses he hath a God to go to, he hath hidden Mannah which the world knows not off. By this he gets strength from God either to overcome the Tentaton, or to undergo it patiently; it either removes the affliction, or else gets it sanctified. Prayer hath *Virtutem pacativam*, a settling and composing power; it stills the distempers of the soul, as sleep composeth the distempers of the body. Christ by Prayer overcame his agony, and cheerfully goes forth to meet even those that sought to crucifie him, *Mat.* 26. 44. 46. *Hannah* that before was in bitterness of spirit, yet after she had been at prayer, her countenance was no more sad, 1 *Sam.* 1. 18. This made *Luther* call Prayer the Leeches of his cares, and Christ bids his Pray that their joy may be full, *John* 16. 24. As *Moses* when he came from the Mount, the people discerned that he had been with God; so a gracious soul never comes from God but he carries away somewhat of God with him. Prayer is a *Catholicon*, it is a *Panacea*, an universal remedy for every malady; if any be afflicted internally or externally, let him pray, *James* 5. 13. It is a special and eminent part of Gods Worship, in which we draw nigh to God, and he to us. By it we glorifie him in all his Attributes, in his Truth, Wisdom, Mercy, Omnipotence, Omniscience, Omnipresence, *&c.* Hence it is oft put for the whole Worship of God Synecdochically, or Virtually containing much of Gods

Egressa fuit è Tabernaculo spe plena, & animo ad omnia perferenda alacri ac prompto; qui orationis fructus fuit præcipuus. Sanctius in 1 Sam.

Nunquam abs te abscedo, te recedo. Bern.

Worship in it. So Mat. 21. 13. *My House shall be called the House of Prayer.* Not that Prayer should justle out other Ordinances (as some would have had it) but it is spoken by way of Eminency, because Prayer must accompany every Ordinance. So oft in Scripture calling on Gods name, is put for tht whole Worship of God, *Gen.* 4. 26. *Psal.* 50. 15. *Rom.* 10. 12. This sets all our *Graces* on work, as Knowledge, Faith, Love, Patience. This sets the Crown on Gods head; as *Joab* when he had taken *Rabbah* sent for *David* to take the glory of it: so Prayer gives all the glory of what it hath or doth to God, and therefore it is that God loves to do such great things for his praying people; hence their Prayers are called *Incense*: there is no incense so pleasing to our smell, as the Prayers of the faithfull are to God, *Psal.* 141. 2. and *sweet odours*, *Rev.* 5. 8. Insomuch that God even begs their Prayers, Cant. 2. 14. *Let me hear thy voice, for it is sweet.* This is a special preservative, 1. *Against sin*: we live in an infectious world, and we had need to Antidote our selves against sin by Prayer before we go forth of our doors. Watching and Prayer is a special preservative against the power of temptations, *Mat.* 26. 41. 2. It is a special help *against the concomitants of sin.* Many are the miseries that attend on sin, as Sword, Plague, Famine; Prayer helps against them all, 1 *Kings* 8. 33. *to* 38. The Psalmist tells us of Travellers, Seamen, Sick men and Captives that cried to the Lord in their trouble, and he delivered them, *Psal.* 107.

Domus orationis i. e. *divini cultus, cujus præcipua pars est oratio; à precibus enim omnis cultus incipiendus & concludendus.* Parævs.

This is
1. A Sure Helper.
2. A Secret Helper.
3. A Speedy Helper.
4. A Strong Helper.

1. Prayer is a *sure helper*; a right qualified Prayer for

for Man, Matter, Manner, never misseth; but ever obtains either the blessing prayed for, or some better thing. God alwayes answers his, *ad Utilitatem, si non ad Voluntatem.* e.g. *David* prayes for the life of his child; God denies him in that thing, but gives him a *Solomon*, which was legitimate, and every way better for him. So *Paul*, he prayes for deliverance from the messenger of Satan; God suffers the trial to abide, but gives him grace to improve it for good, which was better for him then if it had been removed. Though God be the principal Actor, yet Prayer is *causa adjuvans*, (2 Cor. 1. 11.) *you also helping me with your prayers, q. d.* if you will but help me with your prayers, I doubt not of deliverance.

2. Its a *secret helper.* It secretly undetermines the plots, and reveals the projects of wicked men, and they know not who doth it. One while they curse such a man, and anon they curse such counsell, and such instruments, when it is the Prayers of Gods people that do them all the mischief. *Davids* prayers turn *Achitophels* policy into folly, 1 *Sam.* 15. 31.

3. *A speedy helper.* It brings sudden deliverance. *Hester* doth but pray, and suddenly *Haman* comes down. This pierceth the Clouds and brings us present aid. *Nehemiah*, (*chap.* 2. 4.) he darts a prayer to heaven, and hath present help; God gave him favour in the sight of the King.

4. Tis a *strong helper.* Nothing like prayer for strength. As *David* said of *Goliahs* sword, *there is none like that.* *Luther* was wont to say, *Est quædam precum omnipotentia*; Prayer hath a kind of omnipotent power. Like the Sword of *Saul* and the Bow of *Jonathan* which never returned empty from the battle, (2 *Sam.* 1. 22.) It binds God and holds his hands that he cannot destroy a people; hence the Lord intreats *Moses* to let him alone, *Exod.* 32. 10. and

See how Prayer is an eightfold helper. In Mr. *Green* his Fast Sermon on *Nehemiah* 1 3. *p.* 26, *&c.* Preacht 1644.

Feriendi licentiam petit à Mose qui fecit Mosen.

and when the Lord would destroy a people, he forbids his servants praying for them, *Jer.* 7. 16. This commands the Commander of all things, (*Isa.* 45. 11.) it is stronger then any charm, (*Isa.* 26. 16.) in their trouble they poured out a prayer, or made a soft muttering to thee; you need not go to charms in your troubles; prayer can do that which they cannot do. It is stronger then Iron: at the Prayers of the Church the Iron gates fly open, and *Peters* fetters fall off, *Acts* 12. 5, 6. The prayer of one *Jacob* is too strong for four hundred men that come against him, *Gen.* 32. 6. 9. & 33. 4. One *Moses* in the Mount praying is too strong for all the Armies in the Valley fighting. *Jehosophat* when surrounded with enemies, by prayer overcomes them. By this *Hezekiah* overthrew the great Army of *Senacherib*. By Prayer *Asa* with a few in comparison of those that came against him, overcame an army of a thousand thousand men, and three hundred Charets, 2 *Chron.* 14. 9, 10, 11. By this **Theodosius* overcame the potent Armies of his adversaries, and turned their darts upon their own heads.

Labash, *precationem, propriè significat mussitationem, & passim accipitur pro incantatione.* Piscator.

*Theodosius *robustissimum exercitum magis orando quàm feriendo vicit. Milites qui nobis aderant, retulerunt, extorta sibi esse de manibus quæcunq; jaculabantur, cum à* Theodosii *partibus in adversarios vehemens ventus iret, & non solum quæcunq; in eos jaculabantur concitatissimè raperet, verum etiam ipsorum tela in eorum corpora retorqueret. Unde* Claudianus, *quamvis a Christi nomine alienus, in ejus tamen laudibus dixit;*

O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti;

August. de Civit. Dei. lib. 5. cap. 26.

Prayers are *Christianorum bombardæ* The Christians best Artillery. *Luther.* *Oratio justi clavis cæli.* Aug.

The Queen of *Scotland* affirmed that she did more fear the prayers of Mr. *Knox* and his Assistants then an Army of ten thousand men. There are five *Keyes* in the hand of God, and Prayer turns them all.

There is
1. The Key of the Heart.
2. The Key of the Womb.
3. The Key of the Grave.
4. The Key of Heaven.
5. The Key of Hell.

1. There

1. There is *the Key of the Heart*, and Prayer turns this Key. *Esau* came against *Jacob* with an intent to kill him, but God so changed his heart at the prayer of *Jacob*, that he fell upon his neck and kissed him.

2. The Key of the *Womb*. *Hannah* that was barren, prayed, and the Lord gave her a *Samuel*; and *Manoah* prayed, and had a *Sampson*.

3. The Key of the *Grave*. *Hezekiah* prays and hath his life prolonged. The Prophet by Prayer raised the dead child, 2. *Kings* 4. 32. *Jonah* by prayer is raised out of the Whales belly, and Christ by prayer raiseth *Lazarus*.

4. The Key of *Heaven*. *Elias* prayed and it rained; and again he prayed that it might not rain, and it did not rain; he could turn this Key which way he pleased by his prayers, *James* 5. 17, 18. So it is said of *Luther* the *Elias* of his time, *Vir iste potuit quod voluit*. He could but ask and have.

5. The Key of *Hell*. By prayer and fasting the Devil is cast out, *Mat.* 17. 21. By *Luthers* prayers one was recovered who had given his soul to the Devil.

Nihil est homine probo orante potentius. Chrysostom.

Thus we have seen what great encouragement we have to Pray, and in all our straits to cry, Arise O Lord and help us.

[If any would see more concerning the power of Prayer, let him peruse Mr. *Rob. Bolton* his comforting afflicted Consciences, *p.* 6, 7. Dr. *Harris Peters* Enlargement. *Dyke* Righteous mans *Tower*, *p.* 77, *&c.* Mr. *Ford* on *James* 5. 13. at the end of his Spirit of Bondage. *p.* 590. and for Prayer in General, Bishops *Andrews* his Catechism, *chap.* 11. *mihi p.* 142. *Perkins C. Consc. l.* 2. *c.* 6. *p.* 63. *folio*. Dr. *Prestons* saints daily exercise on 1 *Thes.* 5. 17. Mr *Cobbet* on Prayer. *Tactica Sacra l.* 3. *c.* 1. *p.* 241, *&c. Ambrose* his *Media. p.* 305. D. *Pet. Smith* Fast Sermon on *Psal.* 107. 6. Preacht 1644. *Dyke* on Conscience, *chap.* 4. *p.* 53. *Capel* on

Tentation. *l.* 1. *cap.* 6. *sect.* 5. *p.* 92. *Boltons* Comfort to afflicted Consciences. *P.* 1. *c.* 4. *p.* 375. *Fenners* Practical Catechism. *Barlow* on *Timothy*, *p.* 47. *Clerks Mirror. chap.* 100.

Judge the earth.

Observation.

God is Judge of all the earth. All other Judges are but Substitutes and Surrogates to this Judge of Judges. They are confined to their Circuits, but all the world is his Circuit. Hence he is called the Judge of all the earth, *Gen.* 18. 25. *Psal.* 94. 2. *Heb.* 12. 23. A man may appeal from other Judges; *Paul* appealed from *Felix* to *Cæsar*: but God is the Supream Judge, there is none higher then he, and so no appeals can be made from him, but all must end in him; and therefore the Saints when they could have no Justice on earth, have made their final Appeals to him who judgeth righteously. So did *David*, 1 *Sam.* 24. 13, 14. and *Jeremiah* (*Chap.* 18. 19. *&* 20. 12.) and Christ, 1 *Pet.* 2. 23. Take heed then of displeasing him who is King of Kings, and Judge of Judges. Men are carefull to get the favour of great men, (*Prov.* 29. 26.) but what will it avail us to have all the great ones of the world for us, if the great God be against us? chuse rather to displease all the world, then to displease him; and this concerns great ones; they must remember still that there is a greater then they to whom they must shortly give an account of their Stewardship, and at whose Bar they must stand to be judged themselves, who here have judged others, *Rev.* 6. 15. *&* 20. 12.

See more in my Comment. on 2 *Tim.* 4. 1. *p.* 313. *&* 321.

Thou

Thou shalt inherit all Nations.

Observation.

All Nations are the Lord Inheritance, or, *The Lord is the sole possessor of all the world*, *Deut.* 10. 14. *Job* 41. 11. *Psal.* 24. 1, 2. the earth is the Lords and the fulness thereof, he alone is the true Proprietary of it. This is his universal Kingdom by right of Creation and Preservation. God hath a special interest in all people. The rich and the poor meet together, and the Lord is the maker and great Protector of both, *Job* 34. 19. *Prov.* 22. 2.

1. Let us then adore and reverence the Transcendent Majesty of the great God; if a man be King of one Kingdom, we stand in awe of him and reverence him as some great man; and shall not we reverence the great God who is the King of the Kingdoms of the world? whom will we fear if we do not fear him?

2. Let great ones remember from whom they have their power, riches, Kingdoms & greatness; even from this great Possessor of heaven and earth. Let them improve their power to his praise; else he that raised them can ruine them, and he that gives them Kingdoms can take them away, *Job* 12. 17, 18. & 34. 24. *Dan.* 2. 21. Let them not abuse their power in oppressing the poor, since as good hands have made the one as the other. All Nations are Gods Inheritance and the poor are a part of it as well as the rich. Let them assure themselves that God will not suffer wrongs that are done to them to pass unpunisht, because such as wrong them, wrong a part of his Inheritance.

3. It may *comfort* such as are banisht from their habitations for the Testimony of Christ and the profession of his truth: you cannot want though you have lost all: for the earth is the Lords and the fulness thereof. He is the possessor of all the world, he

hath so rich a Mine can never want, *Psal.* 23. 1. The Lions natural and the Lions Metaphorical may want, but such as fear the Lord shall lack nothing that may be for their good, *Psal.* 34. 9, 10. Such meek ones shall inherit the earth, *Mat.* 5. 5. In Christ their head all is theirs, the world is theirs, and all that is in it was made more especially for their service, 1 *Cor.* 3. 21, 22.

FINIS.

Men are Gods,

OR THE

DIGNITY of MAGISTRACY, and the DUTY of the MAGISTRATE:

As it was presented in a Sermon
At the Assize holden at *Hertford* for
that County, on *August* 2. 1653.

By *George Swinnocke* M. A. and Preacher of the
Gospel at *Rickmersworth* in *Hertfordshire*.

Exod. 22. 28.

Thou shalt not revile the Gods, nor curse the Ruler of thy people.

Rom. 13. 1.

Let every soul be subject unto the higher powers: for there is no power but of God. The powers that be, are ordained of God.

LONDON,
Printed by *R. W.* for *Nevil Simmons*, Bookseller
in *Kederminster*, 1660.

Ornatissimis nec non pientissimis Viris,

EDVARDO IRONSIDE

ET

JOHANNI HUMPHRYS

ARMIGERIS:

Hanc suam qualem qualem concionem, Apud judices olim habitam, & jam (paulo correctiorem, multo auctiorem) in lucem editam,

In perpetuum grati animi monumentum,

D. D. D.

Georgius Swinnocke.

To his Reverend Friend Mr. *Thomas Hall*, B. D. Paſtor of *Kings-Norton* in *Worceſterſhire*.

Eſteemed Sir,

Have now at laſt, in anſwer to your deſires, and in purſuance of my promiſe, ſent you my Meditations on the 6th *verſe* of the 82. *Pſalm*. Indeed ſoon after the Sermon was preached, I was ſought to, that it might be printed; But I was then ſcarce flegd (not having in years equald the dayes of the ſhorteſt month) and ſo unwilling to venture a flight into the world, leſt I ſhould fall. And truly my Apology ſtill muſt be with

Hiero. *in proæ. ad* Obad. the good Father (when the fruits of his youth were ſtoln to the Preſs) *Infans eram, nec dum ſcribere noveram; Nunc, ut nihil aliud profecerim, ſaltem Socraticum illud habeo, Scio quod neſcio.* Such as it is, I commend it to you; and the more chearfully, becauſe its younger brother, which two or three years ſince, ſupplanted it, and got away the birthright, did meet with a bleſſing. The good Lord make it inſtrumental (in theſe unhappy and unholy dayes, wherein *Moſes* and *Aaron*, Magiſtracy and Miniſtry are trampled under foot) for the glory of his Name, and the good of his people. So prayeth he who never ſaw you, yet loveth and honoureth you, and deſireth to be frequently and fervently remembred by you at the throne of grace,

George Swinnocke.

To

TO THE
READER.

IN *my Exposition of the* 82. Psalm, *when I came to the* 7th Verse, *I perused a Sermon of my Brother* Swinnocks (*which he preached before the Judges*) *on that* Verse. *I found it so full and satisfactory, that I must freely confess I received more Light from that single Sermon, then from all the Commentators which I had by me. Whereupon* (*perceiving by his Epistle Dedicatory that he had preacht an Assise Sermon on* Verse *the sixth, which lay by him Unprinted*) *I requested him to publish it with my Commentary on this* Psalm; *and thou hast it here annexed to it. The Author and his Labours are above my praise; If thou please to accept of these our fraternal first-fruits* (*if the Lord bless us with life and health together*) *thou mayest expect ere long from us a Commentary on* Psalm 73. *a Psalm very seasonable for us in these times, who are exercised with such variety of Providences. It were to be wisht that the Ministers of the Gospel would joyn their strength in the promoting the truth: Jesuites can do so to destroy it, why should not we in defending it? That it may be so, is the desire, and shall be the endeavour of*

Thine in the Lord,

Thomas Hall.

Errata.

P*Age* 232. *line* 19. *for* to render evil for good is God-like. *read*, to render good for evil is God-like. *p.* 238. *l.* 9. *for* are the ſons of God by nature and office. *r.* are the ſons of God by name and office.

This ſheet muſt be placed by the Book-binder after page 188.

THE Dignity of *MAGISTRACY*, AND THE Duty of the *MAGISTRATE*.

PSALM. 82. 6, 7.

I have said ye are Gods, and all of you are Children of the Most High.

But ye shall die like men, and fall like one of the Princes.

THE Book of *Psalms* may not unfitly be called The Analogy of Faith, the Directory for Practice, the Epitome of Scripture, the Plat-form for Prayer: It is abbreviated in two words, * *Hosanna*, † *Alleluiah*. Prayer and Praise being the sum and Substance of the whole Book.

* *Hosanna* signifieth Save I pray thee, or preserve I beseech thee.

† *Alleluiah*, Praise ye the Lord.

It is a throng of holy affections (saith one) each passion acting a part, wound up to the highest strain by the Spirit of God, breathing Poetical eloquence into the heavenly Prophet.

This 82. *Psalm* containeth a reprehension of Princes, for their oppression of the people, and it is

propounded partly by way of Objurgation, partly by way of Affirmation.

The Text presenteth us with a Concession of the Magistrates Allegation for their illegal proceedings. They argued that because they were Gods, they might tyrannize over men; That the stamp of a Deity on them would make them currant coin, though they were never so light. The Holy Ghost granteth them to be Gods, but denyeth the consequence, that therefore they may live as they list, and rule according to their lusts, or do the work of the Divel: For though they are Gods in respect of their Places, and Power, yet they are Men in respect of their frailty, and nature. They must *die like men, and fall like one of the Princes.*

The 6. verse cloatheth men with Majesty; *I have said ye are Gods*, &c.

The 7. verse cloatheth Gods with Mortality: *But ye shall die like men*; They are Gods, κατὰ τὴν διακονίαν, that is, in their Politick capacity in regard of their power and rule; but they are not so κατὰ τὴν οὐσίαν, in their Physical capacity, and in regard of their nature and essence.

E

go *Dixi Concessio est, qua tamen ostendit Propheta, nihil perversis Judicibus præsidii fore in facta persona quam illis Deus imposuit.* Calv. in loc.

Though ye are now above others, yet shortly ye shall be laid as low as others; and then ye shall both answer, and suffer for wronging of others: The height of your places will not excuse the wickedness of your practices: for though ye are high, yet there is one higher then the highest of you, to whom you must give an account of all your injustice and oppression.

We see then that the sixth verse containeth a Concession of the Magistrates power, how it is by divine appointment and institution.

In it we may take notice; First, of the Magistrates Honour; *Ye are Gods, and children of the most High.*

Secondly, The Author of it. *I have said it.*

Or the Text presenteth us, 1. With the Magistrates Com-

Commission; *Ye are Gods, and children of the most High.* 2. Its Seal or Confirmation; *I have said.* The Commission for Magistracy is here confirmed under the broad Seal of Heaven.

I, i. e. I that am the Lord of Lords, and King of Kings, the mighty possessor of Heaven and Earth; *I* that am Commander in Cheif of the whole world, and have power to appoint whom I please to be my Vicegerents, do call and constitute you to be my Deputy-Lieutenants on earth. *I* whose word is sufficient warrant for any Office, or Ordinance; *I have said ye are Gods.* The Meaning of the words.

Have said. How God speaketh, is a point almost unspeakable. God speaketh or saith as well as man, but not after the same manner; he doth not form a voyce by such organs or instruments of speech. But when God speaketh, He doth either create a voyce in the air, as *Matth.* 3. 17. or declare and make known his mind, sometimes secretly and immediately to the spirits of the Prophets; so that phrase *The Word of the Lord came unto me,* so frequently used in Scripture, is to be understood; sometimes publickly and mediately by the Prophets to the people.

So then, *I have said*, that is, I have in my Word manifested this to be my will; That ye should be Gods amongst men, *Exod.* 21. 28. I that speak, and none may (or who dareth) disannul it: I who said *Let there be light, and there was light*; I who *appointed the Sun to rule the day, the Moon and the Stars to rule the night*; *I have said*, Be ye Gods, and ye shall be Gods. I have appointed you in power and dignity to excel others, and to rule over them on earth, as the greater Luminaries do the lesser in the Heavens.

Ye are Gods. That is, in my place and stead amongst men. To receive honour from them both of reverence and obedience; To distribute justice amongst

amongst them both zealously and impartially. To be terrours to evil doers, and encouragements to them that do well; To govern from love to my Name, according to the rule of my Law, for my honour and praise, as likewise the good and profit of the people.

The word *God* is taken diversly in Scripture,

1. *Properly*, and so it is given only to him who is Essentially and by Nature God. Who is an Infinite being of himself, and from whom all others have their being. And in this sense it is mentioned sometimes Generally without any Limitation, to a certain person, as *Heb.* 12. *ult.* *John* 4. 24. sometimes Singularly with a Determination to one person, as to the Father, *John* 3. 16. to the Son, *Rom.* 9. 5. 1 *Tim.* 3. 16. to the Holy Ghost, 1 *Cor.* 3. 16, 17.

2. *Improperly*, and so it is given to them, who by nature are not Gods. As,

1. To the Devil in regard of his unjust usurpation, and wicked mens corruption, 2 *Cor.* 4. 4. He is called, *The God of this world*: He usurpeth the honour and Soveraignty of God, *Matth.* 4. 9. and the wicked world obeyeth him, as if he were a God, *John* 8. 44. The God he is, not of the world simply, but of this world, of this sinful world that lyeth in wickedness, 1 *John* 5. 19.

Cœlestes, Aerii, Terrestres, Marini dii. As many Gods as creatures almost amongst the Heathen.

2. To Idols in regard of the false perswasion of degenerate man, 1 *Cor.* 8. 4, 5. There *are Gods many, and Lords many*; that is, in their conceits, who were Heathen (They worshipped stocks and stones, any thing, yea almost all things) though an Idol be nothing in the judgement of a Christian; *It is nothing* saith the Apostle, *i. e.* formally, the thing signified is nothing, yet materially it is something, as made of wood, or brass, or the like.

3. To Magistrates, *Exod.* 4. 16. who have their Commission from God, *Rom.* 13. who do the work of God, 2 *Cor.* 13. *Rom.* 3. 4. who ought to do all for God, 2 *Chron.* 19. 6. And

And all of you are children of the most High. It was no wonder that they were called Gods: for here they are the children of the most High: Now children are called after their Fathers Name.

This term *Son of God*, or *child of the most High* is attributed

And ye all sons of the most High *Ain. w. leg.*

1. To Christ, because of his Eternal Generation, *Psal.* 2. 7. He is the only begotten of the Father, *John* 3. 16.

2. To Angels, both Because of their practice; they serve God, not as slaves a Master; but as children a Father, chearfully, heartily, with filial alacrity and delight. And because of their priviledge; God useth them not as slaves, but sons. They are near him alwayes, beholding the face of their Father; *Matth.* 18. 10.

3. To men, and that in regard of the purity and holiness in them, they resemble God as a child his Father; or in regard of the grace and favour God bestoweth on them; in these respects all believers are the children of God: Or in regard of their power and greatness, they are priviledged to be higher then others in place, as sons are before and above servants. And they are like him in their Dignity and Authority; so Magistrates. The *Chaldee* paraphraseth, As the Angels of the high God; because Magistrates should be like Angels for wisdom, 2 *Sam.* 14. 24. *Ainsw. in loc.*

The words being thus opened, will yeeld us this Doctrine.

Doctrine.

That the God of Heaven hath appointed Magistrates to be Gods on earth.

He is God by Nature, and he hath given them to be Gods by Name. The Deity was by Incarnation cloathed with the Humane Nature; and Humanity is here by Gods designation cloathed with the divine name, *I will praise thee before the Gods*, saith

David, *Psal.* 83. 1. that is, The tune of my heart shall be high in singing thy praise, even before them that are by thy command highest in place.

The Sun in the higher world shineth most gloriously, yet he communicateth some of his light to the Moon, whereby she surpasseth (and is as Queen among) the glittering Stars: So God the true Sun is infinitely above all; he shineth eminently with his own native light and lustre; yet he bestoweth of his beauty and brightness on some men, whereby they excel and are above others in this lower world.

For the Explication of this truth, I shall only shew in what respects Magistrates are called Gods, and then proceed to Application.

Magistrates are in a two-fold respect called Gods.

1. In respect of their honourable dignity.
2. In respect of their answerable Duty.

It speaketh that their priviledge is high, and that their practices should be holy.

Ceterum hic nomen sicuti paulo post, & aliis locis pro judicibus sumitur, quibus specialem gloriæ notam insculpsit Deus, Calv. in Psal. 82. 1.

1. In respect of their Dignity, God speaketh the nature of Magistracy to be honourable by the names which he giveth to the Magistrate. Government is not a mean employment, but a great preferment. Magistracy is here by God himself invested with Majesty.

Magnifica existimatio, Honor, Gloria. Eras.

It is observable that God ascribeth to Magistrates the most honourable names among men. Great men, 2 *Sam.* 3. 38. Nobles, 2 *Chron.* 23. & 30. Princes, *Psal.* 83. 11. Kings, his Kings, *Psal.* 18. *ult.* Fathers, 1 *Sam.* 29. 11. Chief of the people, *Judg.* 20. 2. Heads over the people, *Exod.* 18. 25. Dignities, Glories, *Jude v.* 8. The Ancients of the people, *Isai.* 3. 12. not only because aged persons were ordinarily elected; for *with the ancient is wisdom, and in length of dayes understanding*, *Job* 12. 12.

Maxima debetur capiti, &c. but also because aged persons are honourable persons.

persons. Men are commanded to bow down before the hoary head, and reverence the Ancient, *Levit.* 19. 32.

Nay, God giveth Magistrates not only those names which are in most esteem amongst men; but the names of Angels.

Angels are the perfection, as it were, of the Creation, the top-stone of this glorious building. When the Spirit of God would speak a thing, or person to be excellent, it doth resemble them to Angels. *My Lord is wise as an Angel of God*, 2 *Sam.* 14. 20. And *Acts* 6.15. *They beheld his face as if it had been the face of an Angel.* Farther the great happiness of holy ones in heaven is set forth by their likeness to Angels; *They shall be as Angels*, *Matth.* 22. & 30. Now what glorious persons then are Magistrates, that have the names of Angels given them; Angels are called *Dominions, Principalities, Powers*, *Col.* 1.16. *Ephes.* 1.21. So are Magistrates, *Jude v.* 8. *Titus* 3. 1. *Be subject to Principalities and Powers*; But the Text speaketh more of their dignity. Magistrates have not only the highest names of the most honourable visible creatures, Men; and of the most honourable invisible creatures, Angels; but of the Creatour, of God himself, the Fountain and Standard of all Dignity and Honour; *I have said ye are Gods.* When *Jacob* would manifest to *Josephs* children the extraordinary respect he had for their father, he doth it thus; *My Name be named on them, and the Names of my Father* Abraham *and* Isaac, *Gen.* 48. 16. It is a great honour to be called the servant of God. *Paul* gloried in this, *Titus* 1. 1. So did *David*, more in being a subject to God, then a King over men, *Psal.* 36. Title. It is a greater honour and favour to be called Gods son, *Joh.* 1.12. 1 *Joh.* 3. 1. *Is it a meanthing*, saith *David, to be the Kings Son in law?* 1 *Sam.* 18. 23. Magistrates are children of the most High, they are

sons to the King of Kings. But the greatest honour of all is to be called Gods; for God to say, My name be named on them, This is the highest name that can be given; Here is a *ne plus ultra.* This is the highest Name which is above all names, and as the Diamond to the Ring, addeth both vertue and value to whatsoever it is affixed.

As because Gold is the most precious excellent metal, therefore we lay gold over other things; we guild pewter, brass, yea silver it self. So because God is the most excellent name, it is laid to other things, that thereby their worth may be set forth: As *the Sons of God*, Job 1. 6. *The City of God*, Psal. 46. 4. *The River of God*, Psal. 65. 9. *The Kingdom of God**.

* It is ordinary in the *Hebrew* to adde the name of God to a thing to heighten the excellency of it. A man of God is as much as an extraordinary man, an excellent man. It is said of the Church compared to a Vine, *She sent forth her branches as goodly Cedars*, *Psal.* 80. 10. so we read it; But in Hebr. *As the Cedars of God*, that is, tall, and excellent Cedars; and so in many other places, because all the creature excellencies are derived from him, and are but a drop, a beam, a print of that Glory and Majesty which is in him.

Dii per analogiam tanquam Deum imitantes. Theodor.

Now in their dignity Magistrates resemble God in these two or three particulars, and therefore are fitly called Gods.

This is a godlike prerogative. *God is cloathed with Majesty and honour*, *Psal.* 104. 1. The blessed and only Potentate, to whom all people must pay this tribute. In this the Gods on earth resemble him.

First in receiving honour from others. Honour accompanyeth power as the shadow the body. There is naturally in man an aw and respect towards those that are Magistrates: They are the Fathers of their Countrey, and their subjects like children owe them both obedience and reverence. Divine worship is to be given only to God in heaven, but civil worship may be given to Gods on earth. *David* speaketh of himself being a King, *His glory is great in thy salvation, Honour and Majesty hast thou put upon him*, Psal. 21. 5.

Gen. 41. 42, 43.

Joseph when advanced to be a Ruler in *Egypt*, rideth in the second Chariot, and hath one crying befor him, *Bow the knee.* The most high God that giveth them Kingdoms, doth also give them Glory

and

and Majesty, and honour, *Dan.* 5. 28, 29. God indeed hath the greatest honour as the Supreme Governour and Law-giver, but Magistrates receive it upon his account, as they are his Representatives and Vicegerents. *When I went out to the gate*, saith *Job*, (that is, to the place of administring justice, for that work was done in the gates, as *Ruth* 4. 1. *Job* 5. 4. *Psal.* 127. 5.) *the young men saw me, and hid themselves, and the aged arose and stood up, the Princes refrained talking, and they laid their hands on their mouths, Job* 29. 8, 9. Job 29. 7,8. *Job suit Rom.*

My son, saith *Solomon*, *fear thou the Lord and the King*, *Prov.* 24. 21. God is the proper object of fear; hence the *Greeks* call him *fear*; but the Gods becaufe invested with his authority, and intrusted with the administration of his Kingdom upon earth, are also to be feared as Superiour to us, though inferiour to God. Θεὸς quasi Δεὸς.

Secondly, their dignity appeareth (and in this they resemble God also) in giving Laws to others. Magistrates have power to enact laws for the encouraging of vertue, and discouraging of vice, for the preservation of peace among their people. *Zanchy* saith There are three offices of the Magistrate, whereof one is to ordain laws for the worship of God, and the welfare of men. This is a Godlike priviledge, *Isa* 33. 21. to make laws for men, to prescribe what creatures shall do; and what they shall forbear. *Zanch. de Magistrat.*

There is indeed one Supreme and absolute Law-giver, *James* 4. 12. whose will and word must be the rule of others laws. Besides in spirituals, none can give laws to bind the conscience but God, *Isa.* 33. 21. In that sense, *The Lord is our Judge, the Lord is our Law-giver*; but in external policy the Laws of men are to be observed. And they have power to make such laws as are sutable unto, and convenient for the wealth and safety of their Dominions.

The end of Magistracy sheweth their legislative authority; for neither will piety be promoted,

nor the publike good procured, or peace preserved without it. And questionless God would never have injoyned Subjects to obey, if Magistrates had not power to command.

That Commonwealth only can be safe where the people obey the Magistrate, and the Magistrate the Law. *Solon.*

Laws are the walls and Bulwarks of a Nation, which in a great part may secure it against invasions from abroad, and insurrections at home. The standing Militia which protecteth the lives of the people. The hedge which keeps men in from oppressing their neighbours. The deeds and evidences which give us a right and title to our estates. They are the nerves and sinews of the Body Politick, or as Physick to the natural body, to prevent diseases and purge out ill humours.

Man is by nature an untamed Heifer, loathing the yoke of subjection, prone to rage and rebel; so that he needeth all means imaginable to rule and restrain him. The wise Governour of all things hath therefore thought fit not only to give Christians a natural law and moral law from himself, but also positive laws from men, that this threefold cord which is not easily broken may bind him fast. And this surely speaketh Magistrates to be like God; for even the Heathen themselves would ascribe their laws to some one of their Gods. *Zoroastres* who gave laws to the *Persians*, ascribed them to *Oromazen*. *Trismegistus* among the *Ægyptians* ascribed his Laws to *Mercurius*; *Lycurgus*, who gave laws to the *Lacedemonians*, would make *Apollo* the Author of them. *Solon* and *Draco* among the *Athenians*, said that *Minerva* was their Law-giver. So almost in every Nation they who had the Legislative Power, ascribed the invention of their laws to their false gods. But the Word of God which is a perfect rule for all men, doth impower Magistrates to make laws (not according to their lusts, but) agreeable to his revealed will.

Thirdly,

Thirdly, The dignity of Magistracy (wherein they likewise are like to God) consisteth in their executing the Law. In punishing the nocent and acquitting the innocent. Execution is the life of the Law; the lustre and glory of the Prince, the security of the good people. A Law unexecuted is like a sword without an edge for no use or service. And a Magistrate that neglecteth his duty herein, is like a Winters Sun, glorious for Majesty, but yielding no warming or refreshing influences to them that are under him; or like the Kings head on a signpost only for shew.

Three uses of the civil sword. 1. *Ad vindictam.* 2. *Ad protectionem bonorum.* 3. *Ad executionem justitiæ.* Willet. in *Rom.* 13.

The God of heaven doth not cast away the perfect man, nor help the evil-doer, *Job* 8.20. *He beholdeth the righteous with favour, he woundeth the heads of sinners,* Psal. 68. 21. *He cutteth off the workers of iniquity: He killeth and maketh alive, with him is the fountain of life, Psal.* 39. 9. as waters flow from a Fountain, so doth life from God. And he can easily slay men, *Job* 4. 9. *By the blast of God they perish.* To save and kill is a God-like priviledge: The power of life and death is in the hands of these earthly Gods: they enliven with their smiles; their favour or the light of a Kings countenance is life; they kill with their frowns; *The wrath of a King is the messenger of death, Prov.* 16. 14, 15. Herein their dignity and civil God-ship appeareth that they can give (by reprieve or pardon) or take away a life which is forfeited to the Law. *Cæsars* speech was high (when he was opposed by *Metellus* in his taking away the mony out of the Romane Treasury) Let me alone, or I will kill thee presently; and then to qualifie his threat, and magnifie his strength, he told him, Young man, thou knowest it is harder for me to speak it, then to do it. But this is certain, Rulers are not for nothing called Powers, *Tit.* 3. 1. It is in their power (though not to Tyrannize at their pleasure, yet) to execute the Laws even to the death of the offendor.

Plut. in vit. Cæs.

2. Ma-

Magistratus dii vocantur quia sunt vicarii dei in administrando jure, exequenda justitia, tuendo bonos, puniendo malos. Polan. Syntag lib. 7. cap. 19

2. Magistrates are called Gods not only in regard of ther dignity, but also in regard of their duty. They ought to resemble God in their execution of Justice amongst men: God administreth Justice impartially, and so should the Gods.

The Judge of all the earth doth right, and the Judges that are on the earth should do right. *God doth judge the world in righteousness, and ministreth judgement to the poor in uprightness,* Psal. 9. 8. *And they who rule over men, must be just, ruling in the fear of God,* 2 Sam. 23. 3.

Propheta ad regum insignia vel pompas alludens, dicit judicium & justitiam esse futuram solii ejus, acsi diceret loco sceptri, vel purpuræ vel diadematis, his insignibus ornari deum quò justus, & æquus mundi judex.

Justice and Judgement are the habitation of Gods Throne, *Psal.* 89. 14. The holy Ghost alludeth to the Thrones of earthly Princes, which were underpropped with Pillars (as *Solomons* Throne with Lions, 1 *Kings* 19, 20.) that were both a support and an ornament to it. Now saith the Psalmist, Justice and Judgement are the Pillars upon which Gods Throne standeth, or (as *Calvin* expoundeth it) the Robe and Diadem, the Purple and Scepter, the *Regalia* with which Gods Throne is adorned. Thus Magistrates ought to make good their pattern, and to take heed what they do, because *they judge not for man, but for the Lord who is with them in the Judgement,* 2 Chron. 19. 6. Magistrates are therefore called Gods, because they should (as God doth) do impartial justice without respect of persons, protecting the godly, as being the Ministers of God for their good, *Rom.* 13. 4. and punishing the wicked which are malignant enemies to God and them.

Calvin in loc.

Large Annot. in *Exod.* 22. 28.

Now the impartiality of the Gods (as of God) in executing justice appeareth in these three particulars.

First in not favouring any for their neerness: Magistrates must imitate God in this, *who is no respecter of persons, but judgeth every man according to his works,* 1 Pet. 1. 17. *Though* Coniah *be to me,* saith God

God *as the Signet on my right hand, yet I will pluck him thence, Jer.* 22. 24. That is, though he were as near and dear to me as a Kings sealing-ring which is most carefully kept and tenderly preserved, worn commonly, yea continually on some finger, yet I would do justice in plucking him off and casting him from me. Nay when Gods own Son (who was the Son of his infinite love and choicest delight) became liable to the lash of the Law, as being a sinner by imputation, God would not spare him in the least, but made him bear the curse of the Law, *Rom.* 8. 32. *Zaleucus* the Law-giver having enacted that every person guilty of adultery should lose both his eyes, did yet when his own Son was found guilty of that fault, put out one of his own eyes and one of his Sons. But the great God was more just when his Son was a Surety for sinners; he caused him to pay the utmost farthing, he suffered the law to have its full stroak at him. O how just was God that rather then violate the least Tittle of his Law, would sign a warrant with his own hand and confirm the Commission with his own Seal for his dearest Sons execution!

etiamsi fuisset Jeconiah *mihi charissimus, quem semper in oculis ferrem.* Jun. in loc.

Thus should Magistrates hear and determine without any respect to friends or relations, *Prov.* 24. 23. To have respect of persons is not good, yea it is very evil. Magistrates must hear the cause, not the person; and mind, not the man, but the matter which is brought before them.

Prosopolepsis dicitur, si quis paribus imparia, vel imparibus paria tribuat. Coc.

David was faulty (and he smarted sharply for it) in sparing *Amnon* guilty of Incest, and *Absolom* guilty of Murder, because they were his Sons. But *Levi* did nobly who said to his Father and to his Mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children, *Deut.* 33. 9.

Pompey aspiring to the Roman Empire, and perceiving that *Cato* was against him, sent his friend

Plutarch. in Vit. Cat. Min.

Minucius to *Cato* to demand his two Nieces; One for himself, the other for his Son. But when the Messenger had delivered his errand, *Cato* gave him this Answer; Go tell *Pompey*, *Cato* is not to be won by women; as long as *Pompey* shall deal uprightly, I shall be his friend, and in a greater degree then any marriage can ever make me. Surely this Moralist will condemn many Christian Rulers, of whom it is said, that the Sun might assoon be hindred from running his race as he from doing what was just and upright.

God will not upon any pretence whatsoever have his own person accepted, *Job* 13.8. much less the persons of men.

Secondly, In not sparing or fearing any for their greatness. Rulers ought to be men of courage, *Exod* 18.21. *The fear of man bringeth a snare*, Prov. 29.25. and is often the cause why justice is perverted: *Pilate* feared *Cæsar*, *John* 19.12, 13. and therefore against his conscience condemned Christ. The great God of heaven feareth none, spareth none for their glory or greatness. *He putteth the mighty out of their Seats*, Luke 1.52. *He bindeth Kings in chains, and Princes in Fetters of Iron*, Psal. 149.8. *The day of the Lord shall be upon all the Cedars of* Lebanon *that are high and lifted up, and upon all the Oaks of* Bashan, *and upon all the high Mountains, and upon every high Tower, and upon every fenced Wall*, Isa. 2.12, 13, 14. He is the Almighty, Al-powerfull God, and therefore cares not for any might or power of man.

Thus the Gods on earth should do justice on all, great as well as small, fearing none but the God of heaven, *Deut.* 1.17. you shall not be afraid of the face of man, for the judgement is Gods. *Papinianus* is worthy of eternal memory, who chose rather to die then to justifie or excuse the fratricide of *Bassianus* the Emperour. Holy *Job* as he was eminent

nent for fearing God, so likewise for not fearing men, *Job* 29. 17. I brake the jaw of the wicked and pulled the spoil out of his teeth. Great men oftentimes are like Lions, or ravenous Beasts, that prey on others without fear or pitty. Now the care of this pious Magistrate was to secure his people against such oppressors.

When *David* kept his Fathers sheep, *and there came a Lion and a Bear, and took a Lamb out of the flock*, David *rose after the Lion and smote him, and took the Lamb out of his mouth*, 1 Sam. 17. 34. Every Magistrate is or should be a Shepherd. God saith of *Cyrus, He is my Shepherd, Isa.* 44. *ult.* The man after Gods own heart was called to feed his people *Israel*, Psal. 78. 70, 71. *Homer* calleth *Agamemnon* ποιμένα λαῶν, the shepherd or the feeder of the people. And when Lions or Bears (men that are great and strong) come to devour their flock, they ought to protect or defend them. He is a base hireling that hides his head when the Wolf cometh in the night, though he endeavour to preserve his sheep from injury by the flies in the day. For one Wolf will do more mischief in a night then a thousand flies in a year. As the day of judgement will make no difference between great and small, rich and poor, noble and ignoble; for then the Kings of the earth, and the great men, and the rich men, and the chief Captains and the mighty men will hide themselves in the dens, and in the rocks of the Mountains, and will say to the Mountains and rocks, Fall on us and hide us from the wrath of the Lamb, *Rev.* 6. 15, 16. so should not the day of executing justice in this world*.

* Of *Trajan* the Emperour it is said that he neither feared nor hated any man, but that he heard the causes of his subjects without prejudicate impiety, examined them without sinister obliquity, and judged them without unjust partiality.

The impartiality of God, and also of the Gods, consisteth in not taking gifts. God is no taker of gifts, 2 *Chron.* 19. 7. *Riches prevail not in the day of wrath*, Prov. 11. 4. *Neither silver nor gold can deliver them from his indignation*, Zeph. 1. 18.

Thus should Magistrates resemble his Majesty, not perverting justice either for having, or for hope of a reward. A bribe received or expected clogs or obscures the course of Justice. A golden pen must not write the discharge: when the hand of a Judge is greased with gold, it cannot hold the sword of justice, but will let it slip, at least strike very partially.

Thou shalt not wrest judgement, thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous, Deut. 16. 19.

The Roman story telleth us of two persons that were Competitors for some place of preferment, and that a Senator being asked, for which of the two he would give his voice; answered, For neither; because saith he, One hath nothing, and the other hath never enough. He knew that poverty and covetousness are both unmeet qualifications for a Ruler. The former maketh Magistracy obnoxious to contempt and derision, and the latter prompteth the Magistrate on to injustice and oppression.

Privati fures in compedibus ætatem agunt, publici vero in auro & purpura visuntur. Cat.

A Ruler that is a bribe-taker is a Thief in Robes, and is only differenced from those that are in rags, by this, that the height of his place doth increase his sin and aggravate his condemnation.

I come now from the Explication to the Application of the doctrine.

This truth will be useful, First by way of Information. If the God of heaven hath appointed Magistrates to be Gods on earth: it informeth us that Magistracy is of divine Authority: Government is not an invention of some men, who desire to Lord it over others; but it it the Institution of God. *I have said ye are Gods.* The Schollars of *Pythagoras* counted his *Ipse dixit* to be sufficient. Surely then Gods saying it must be an establishing it to us. If where the word of a King is, there be power, *Eccl.* 8.4.

Omnis potestas à summa potestate.

then

then questionless where the word of a God is, there is warrant enough for any Office. Now this is the Word of God which cometh to the Magistrate, as Christ saith, *John* 10. 35. authorizing him and appointing him to that Ordinance. The Magistrate is therefore called *the Minister of God*, *Rom.* 13. 4. As Justices are called the Kings Justices, because they act by Commission from him: so Magistrates are called the Lords Ministers, because they rule by authority derived from the Lord. Coin is carryed to the Mint, and there stamped with the Superscription and Image of the chief Magistrate, and then called his Coin, because currant by his authority.

Non de quolibet verbo Dei, sed de speciali dominandi mandato. Calv.

Governours are not of the Devil, as Satanical spirits have affirmed, nor of men, as others have asserted; but of God, *Rom.* 13. 1.

As in the waters there be some greater, some smaller fish; and in the earth there be Mountains and Hills as well as Plains and Valleys; and in the Heavens there are Stars differing from each other in glory; so amongst men there are some greater then others in power, higher in place, and excelling them in authority and glory.

As the natural body is distinguished by God himself into comely and uncomely parts, 1 *Cor.* 12. 23, 24. so is the Political body into members Noble and Ignoble.

The Bees in their Common-wealth (as is reported) have a Commander in chief, a Master-Bee. The Lyon claimeth a command and superiority among the Beasts of the field. The Angels in heaven have a chief, *Michael* the Archangel, *Jude* 9. 1 *Thes.* 4. 16. The School-men indeed being more bold then they ought, do divide the Angels into three Hierarchies, and each Hierarchie into three several orders. The first Hierarchie they say comprehendeth Cherubims, Seraphims, and Thrones: The second, Dominions, Principalities, and Powers. The third,

Mights, Archangels, and Angels: As also they assert the reason of these several names. But the more modest and learned Expositors who joyn not in the aforesaid presumptuous division, do yet generally conclude an order, distinction, and preheminence amongst Angels, from *Ephes.* 1. 21. *Col.* 1. 16. *Dan.* 10. 13. Nay, there is a government amongst the very Devils; there is not only a Prince of Angels, *Dan.* 10. but *Beelzebub* a Prince amongst Devils, *Matth.* 12. 24. They that cause so much disorder amongst others, yet have some order among themselves. We read of the *Devil and his Angels*, *Matth.* 25. 41. There is a kind of government in Hell, though some would turn all out of the earth.

The Apostle *Peter* indeed calleth Magistracy an ordinance of man, 1 *Pet.* 2. 13. though *Paul* assureth us it is of God; *The Powers that be are ordained of God*, *Rom.* 13. 1. And the Magistrate *is the Minister of God*, verse. 4.

Magistracy is an ordinance of man in a fourfold respect.

1. *Subjective.* As man is the subject thereof, by them it is executed. Our Princes as well as our Prophets are men of like passions with us.

2. *Objective.* As man is the object thereof, about them it is exercised. It is for the punishment of bad men, and encouragement of good men, for the deciding differences between man and man.

3. Τελικῶς, *Finaliter.* As man is the end thereof. He is the Minister of God for mans good.

But these things will not prove Magistracy to be a meer humane Ordinance; for in these three respects the Ministry as well as the Magistracy may be said to be an humane Ordinance; Man being both the subject, object, and end thereof; yet what sober man ever denyed the ministry to be an Ordinance of God?

4. It

4. It is Ordinance of man in regard of the kind of it: Each Nation having a liberty to choose what form of Government they apprehend most commodious for them. Magistracy is Ordained by God, though this particular Magistrate, or this form of Government be appointed by man. The Genus of Magistracy is from God; yet the Species, whether Monarchy, Democracy, or Aristocracy may be at the choice of men.

Further, though the Magistrate should be of the Devil, a wicked ungodly person; yet the Magistracy is of God.

There is a difference between the Office or Power it self, and the manner of exercising it, and the means of attaining it: The first is alwayes of God, but not alwayes the second and third. The power of *Nero* was of God, (as the Holy Ghost speaketh fully, *Rom.* 13.) though he exercised it in a Devillish manner, oppressing and killing the good, encouraging and acquitting such as were evil. The power of our *Richard* the third was of God, though he attained it by ungodly and devilish means, the murdering his own Soveraign and Nephew.

There are four particulars which will clearly demonstrate the truth of this assertion, namely, That Magistracy is of Divine Authority.

First, Their Commission is from God. *By me Kings Rule*, saith God, *Prov.* 8. 15. Subordinate Magistrates may have their Commission from men; but Supreme Magistrates have their Commissions from God only.

Ἐκ δὲ Διὸς βασιλῆες. *Hes.*

The Powers that be, are ordained of God, Rom. 13. 1. not simply ordained of God as other things, saith a learned Interpreter; but specially by precept and command from God. There are other things of God (saith he) as Famine, War, Sickness, Poverty; but they are not ordained by Precept.

Willet in locum.

Cujus jussu homines, ejus jussu reges. Ireneus lib. 5. cap. 24.

Daniel telleth *Nebuchadnezzar*, that God had com-

commissionated him to rule over men, *Dan.* 2. 37, 38. *Thou O King art a King of Kings; for the God of Heaven hath given thee a Kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath he given into thy hand, and hath made thee Ruler over them all; thou art this head of Gold.* These higher Powers are so clearly from the highest Power, that their Throne is called Gods Throne, 1 *Chron.* 29. 23. *Then* Solomon *sate on the Throne of the Lord as King instead of* David; their Scepter is called Gods Scepter, and their judgement Gods judgement; *Deut.* 1. 17. *Ye shall not respect persons; for the judgement is Gods.*

Besides, we find that several persons received their Regal Investiture from God himself; as *Saul, David, Jehu, Cyrus*, which last was by God named and ordained to the government of the *Persian* Monarchy above sixty years before he was born, *Isai.* 44. 28. *Isai.* 45. 1.

2. Their command to govern is from God; the several Precepts from God to men in high places, doth fully speak their power to be of God. Why should God command them to rule according to his laws, who have no authority to rule at all? *Jer.* 22. 2, 3. *Hear the word of the Lord O King of* Judah, *execute judgement and righteousness, and deliver the spoiled out of the hand of the oppressed, &c.* If the matter or substance of their rule were unlawful, surely God would not own it so far as to prescribe rules for the manner of executing it. Now God through the whole Scriptures scattereth many precepts for directions to Princes how they should govern, and what they should practice, *Deut.* 17.

3. Their protection is from God. As a King defendeth his inferiour officers in the execution of their offices; so the King of Kings defendeth Magistrates in the discharge of their trusts; *God stand-*

eth

eth in the Congregation among the Gods, Psal. 82.1. not only to observe whether they offer injuries to others, but also to take care, that they receive no injuries from others. God is a stronger guard to the Judge then any Sheriff. And were not he a wall of fire about some worthy zealous Justices, many beastly persons (who have been curb'd by them, and hindered from leaping over the hedges of divine commands) would have trampled them under feet, if not torn them in pieces.

It is worthy our observation how exceedingly God manifesteth his power and zeal for the help of Magistrates against all opposition. *Korah* and his company conspire against *Moses* and *Aaron*; Magistracy and Ministery, *Numb.* 16. and would have brought in Anarchy. (Indeed both those Ordinances have the same adversaries. Those that would level the Ministery, making Preachers *Jeroboam*-like, of the lowest of the people, and filling the Pulpit as *Noahs* Ark, with creatures clean and unclean, will at last level the Magistracy too, and make the Throne as low and as common as the Pulpit.) But observe what God saith of these opposers of Magistracy and Ministery, and what God doth to them: for his saying; That they *are gathered together against the Lord, vers.* 11. They wounded God through the sides of *Moses* and *Aaron*. They that murmur and conspire against Gods Delegated servants, murmur and conspire against God himself. And surely God will first or last be too hard for those that thus harden themselves against him: For see what he doth to them; *The Earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto* Korah, *and all their goods; they and all that belonged to them went down alive into the pit, and the earth closed upon them, vers.* 32. 33. God hath strange punishments for such strange principles and practices; He will work miraculously,

but that he will make such as are against Magistrate and Minister exemplary.

Psa. 18. *ult. Great deliverance giveth God to the King.* The Supreme Magistrate is in great dangers; therefore God giveth him great deliverances; as he is liable to more harm then others, by reason of his place, so he may expect (if he be godly especially) more help then others, by reason of the divine promise; *Be strong, and of a good courage, be not afraid; for the the Lord thy God is with thee whither soever thou goest, Josh.* 9. *Josephus* from the extraordinary escape of *Titus*, at the view of the walls of *Jerusalem*, observeth, *Imperatorum pericula Deum curare*, That God is the Magistrates guard.

De bello Judaic. lib. 6. 2.

Every one hath in him the mind of a King. *Calv.* on 1 Pet 5. 5.

4. The subjection of their people to them is from God. Every man is by nature a Quaker, a Leveller, like a Colt unwilling to be bridled; like an untamed Heifer, which cannot indure the yoke of subjection. It is therefore through the wonderful working of God, that a few persons, or sometimes one man as head should rule such a monstrous body as the multitude. If he that ruleth the boisterous waves of the Sea, and shuteth them up with bars and doors, *Psal.* 65. 7. did not put forth the same Almighty power in quieting the spirits, and stilling the tumults of the people it could never be done. Well might *David* say, *It is God that subdueth my people under me, Psal.* 144. 12.

ὑποτάσσων, subjecting them to me. *Septuagint. leg.*

The multitude is an unruly monster. It was a true saying of that brutish Emperour *Tiberius*, to one that applauded his felicity in attaining the power of so large an Empire; O said he, you know not what a Beast the Empire is, how unruly and untoward, how head-strong and hard to be tamed. The multitude is a Beast with many heads saith another: cut off one, nay many, yet there will millions remain still. Now that one should keep millions in awe, how could it be, if there were not a divine consti-

Sueton.

constitution in an humane person. The Devil is such an enemy to mans peace and welfare; and every mans nature so opposite to rule and restraint, that if there were not somewhat more then humane in Magistracy, one man would be a Beast, nay a Devil to another, and be no whit kept under by the higher Powers. But we see clearly God hath put such a Majesty on Princes, that their people are afraid of their fury; reverence their persons, and submit to their authority. He that readeth the wonderful strength of the Horse, how his neck is cloathed with thunder; how the glory of his nosthrils is terrible; how he paweth in the Valley, and goeth out to meet the armed men; how he mocketh at fear, and is not affrighted, nor turneth back from the sword, *Job* 39. 19. *to* 26. He that considereth the power of the Elephant, how he moveth his tail like a Cedar; how his bones are like strong pieces of brass, and like bars of Iron. *&c.* *Job* 40. 15: *to* 24. when he observeth how these strong fierce creatures are ridden and ruled by weak man, and turned about at his pleasure, will presently conclude the reason to be this, because God hath put the fear and dread of man upon every beast of the field, *Gen.* 6. 2. So truly he that beholdeth many millions of men subject to the word, to the command of one, when they have strength enough to overthrow thousands, must needs acknowledge that it is the Lords doing, and it ought to be marvellous in their eyes.

Secondly, If Magistrates be Gods, and that by the appointment of the living God; (*I have said ye Gods*) It informeth us, That they are guilty of great impiety that contemn and disesteem Magistracy; they vilifie those whom God doth dignifie, and fight against God, in endeavouring to pull down that order and that ordinance which he himself hath set up. Such men by denying rule and authority, seem to be beasts, and to put off all humanity. For

The second use by way of Information.

places without some in power would be rather wildernesses then Cities, and the Inhabitants rather herds of Beasts then Societies of men.

There are two sorts of men guilty of this sin.

First, those that in their Principles deny Magistracy to be from God. There have in several ages been some, that because they themselves were subjects and inferiours, would therefore deny all Soveraignty and Superiority. The *Donatists* whom *Augustine* undertaketh, were of that opinion. And so were the Anabaptists and Libertines in *Germany*, who (armed the rude multitude against their Magistrates, and) were opposed by *Luther*. And truly in our dayes there are some who against the light both of Nature and Scripture, affirm Government to be a work of darkness. Though it be written in the fleshly tables of their hearts, and in the tables of stone by the finger of God; That Fathers and Mothers civil as well as natural must be honoured, yet they are so wicked and blind, that they will not see or read it. In the Apostles dayes there were ungodly men that turned the grace of God into lasciviousness, despisers of Dominions, *Jude verse* 8. Such as aimed at Anarchy (according to *Calvins* Comment) and the over-throw of all Authority; being proud they scorned rule; and being licentious, they were impatient of restraint.

First, Order is needful to them that are in a state of innocency. Angels who continue in their estate of integrity differ in point of Superiority; *Michael* the Archangel, *Jude v.* 4. *Michael* speaketh the name of his person, and *Archangel* the nature of his office. There are Thrones, Dominions, Principalities, Powers, different degrees among those Angelical spirits. Surely if such order be conducible to the happiness of perfect Angels, it is the more desirable for the happiness of imperfect man. And if there be such order in heaven, it is no part of our bondage

bondage to have some order on earth; and therefore the *Grecians* do upon good ground use the word ἀρχὴ to signifie Superiority, or Government: which in its proper and native acception, signifieth *principium*, to set forth the antiquity of government, which had a being assoon as the world had a beginning *.

* Politick Government was probably then instituted, when man was first created under the Old Covenant of works; for it is a natural blessing, and grounded upon the fifth Command of the Moral Law, which commenced upon mans first Creation before *Adams* fall, and the rather may we thus judge, because it is a law of Nature, which was binding in mans estate of innocency; besides, Christ himself who knew no sin, yet minded this duty of subjection, *Luke* 2 51. 1 *Col.* 16. 22. *Matth.* 22. 23.

2. Order and Superiority are needful to them that are in a state of Apostacy; the more wild man is, the more need he hath of a yoak; the more heady our Horses are, the more we curb them: Unruly persons for their own good as well as for others, require restraint.

The hearts of wicked men are like the Sea which cannot rest, but is ever casting up mire and dirt; Now what a deluge would the boisterous waves of their unsanctified wills and affections cause, if there were no banks of Magistracy to bound them and keep them in. If some men were not Gods to others, most men would be Devils to others.

Augustine thinketh that all civil subjection of one man to another came in by sin, though not all natural subjection of children to parents. *De civit. Dei, lib.* 19.

Sin must be discouraged; evil doers must be punished; humane Society must be preserved; the good must be protected; our liberties and properties must be defended; justice must be executed; the poor must be relieved; wholesome laws must be maintained; and how can either of these be done without Magistrates: Many fear not sin, nor the God of Heaven; and if it were not for suffering from the Gods on earth, their lusts should be their law, and they would deprive the innocent of their liberties, estates, and lives; and turn the places where they live into *Acheldema's* fields of blood; nay make the earth worse in some respects then hell;

for in hell there is no oppression, as no injustice; no guilty person freed, and no guiltless person punished; but had these men their wills, it should be so upon earth.

3. Again, Order or Magistracy is not only necessary to those that are in a state of nature, but to those also that are in a state of grace, *Titus* 3. 1,2. *Rom.* 13. 1, 2. When they begin to be servants to God, they do not cease to be subjects to the Gods. Christianity doth not consume but confirm Magistracy: As a man I obey and honour the Magistrate for fear; as a Christian, for conscience sake: so that Religion addeth a stronger tie and obligation. The Scepter in Christs hand doth not strike the Crown of the Magistrates head: No, it maketh it sit the faster, especially where their person is crowned with grace, and the power improved for the glory of Christ. One Ordinance of God doth not weaken but strengthen another.

I shall inquire a little, and very briefly, into the reasons which some urge against Magistracy and Order.

1. Say some, *We are the Lords Freemen, and and therefore should not be servants of men,* 1 Cor. 7. 23. *Ye are bought with a price, be not the servants of men.*

Answer.

That place indeed forbiddeth sinful subjection to men, but not civil subjection to men. I may serve a Prince, but I may not sin at his precept and command; If men command what God forbiddeth, I must disobey men to obey God. Or that Text may import, that I must give no man liberty to give my conscience laws; No, my absolute dependance for soul-direction must be only on Christ and his Word.

Those whom Christ makes free are free indeed, but it is from bondage to their own and others lusts,

lusts, not from obedience to others righteous laws.

Objection 2.

Some tell us, *They are just and need no law; for they are a law to themselves: Now laws say they, are for them that are wicked.* 1 Tim. 1. 9. *The law is not made for the righteous, but for the wicked.*

Answer.

They that are so good that they need no laws for their correction, live among the wicked, and therefore need laws for their protection.

That forecited place in *Timothy* is meant of the Moral Law, of which the Apostle testifieth, that believers are free from its curse or maledictiion; but surely not from it as a rule for their conversations.

The hearts of the best are bad enough, and apt to wander, therefore they need all means; the hedge of mans laws as well as of Gods laws to keep them in. Laws are hedges both to fence them in from others violence, and to prevent their their wandering out.

Objection 3.

Paul *forbiddeth going to law*, 1 Cor. 6. 1, 2. *therefore no use of a Magistrate.*

Answer.

The Apostle doth not absolutely forbid going to law; But 1. before Heathen Judges, when godly Christians might have decided their differences and ended their controversies. They that deny to refer their lighter causes to honest understanding persons, give occasion to others to suspect both their causes and Christianity, *v.* 1, 3, 4, 5. 2. Among brethren, the very name of brethren should allay heats and charm discords, *v.* 8. The nearer their relation (though spiritual) was, the dearer their affection

faction should have been, and therefore the sinfuller their division. 3. About trivial and small matters. If Mahometans go to law for mean toys, they are punished. 4. With vindictive spirits: whereas a Christian should go to law with a meek, mild, Gospel spirit, without either hate or heat, as Tilters break their spears on each others brest, yet without wrath or intention of hurt. So then it is not simply unlawfull to go to law before Heathen, if right cannot be had elsewhere, and the matter be weighty, and we do it not out of spleen or malice, but with meekness and quietness of spirit.

Objection 4.

They tell us, God is their Keeper; therefore they need neither Law nor Magistrate for their defence.

Answer.

God is the good mans Keeper; but how? not immediately (in an ordinary way) but mediately. As trust in God doth not consist with trust in means, either without use of means where God doth afford them: for then Christ might have taken the Devils Counsel, and have thrown himself down from the Pinacle of the Temple when God had afforded him stairs for his safe going down. Saints are under the shadow of Gods wings principally. He is their chief Sun and Shield, *Gen.* 17. 1. but they are under the shadow of the Gods wings subordinately, they are the instrumentall shields of the earth, *Psal.* 47. 9.

God can in regard of his absolute power protect his people without the shields of the earth, against all the opposition from men: as he can defend immediately from all the fiery darts of the Devil without the shield of faith, or the sword of the spirit. He needeth not the agency either of Magistrates in civil things, nor Ministers in spiritual things but he hath

hath ordained both. It is his pleasure that both should in subordination to him be used, and therefore neither can without sinning against him be neglected.

Objection 5.

Say they, we may not avenge our selves; we must not render evil for evil, but overcome evil with good; Rom. 13.

Answer.

Though a Christian must rather suffer then offer injuries; yet he may, nay must mind his own safety. He may not unjustly offend his Brother, but he may justly defend himself.

All private revenge is forbidden, but the Magistrate is Gods Minister; therefore as vengeance belongeth unto God, so the Magistrate may in Gods place take revenge, and one may implore his help, as he may commit his cause to God, so it be not done with a revengefull mind. *R. Willet* in *Rom.* 13.

The meaning of the holy Scriptures is far different from the sense which the Apostate *Julian* put on them. When he had taken away their estates, he put them off with a mock, Your Master said, *Blessed are the poor*: and when he had sorely beaten them with his hands, he would wound them with his tongue saying, Your Master said *If one beat you on one cheek, turn to him the other.* The Gospel certainly was never intended for a cross, but a comfort to a Christian, and though its principal aim be to further him spiritually, yet it never designed to hinder him corporally by any of those commands. Christ is more tender of his people, then to thrust them into the world like sheep among ravenous Wolves, and to deny them leave of calling to those civil shepherds to take care of them. God hath for that end appointed Magistrates to be nursing-Fathers, and nursing-

Magistratus necessarius ecclesiæ, quia à Deo ordinatus est ad defensionem Ecclesiæ. Polan. Syntag lib. 7. c. 19.

Mothers to the children of God, to be as tender of them, as provident for them, as helpfull to them as Parents to their children, as Nurses to their Babes. They are set up by God himself to be a wall upon which the weak Ivie of the Church may lean, and by which it may be supported.

Harding accused (though falsly) *Luther* to have animated *Muncer* the rebel-preacher in *Thuringia.*

Thus we see that piety is not opposite to authority; though that false surmise that Christians were enemies to the policy and government of Kingdoms, was the cause of several of the Persecutions in the Primitive times. And indeed the Devil and his agents suggest to Princes so much to alienate their affections from religious persons. But though some monstrous bodies have brought forth such an hideous birth, That Religion denyeth all Rule; yet you see how far the Gospel is from being the Father of such a Child, when it commandeth lawful obedience to Infidel Magistrates. It establisheth the first Table, and surely doth not abolish the second. And *Calvin* thinks that least believers should think themselves free from that yoak, *Paul* wrote the Epistle to the *Romans*, to inform them of the contrary. For it is very strange to conjecture that that God which is the God of order in the Churches, should be a God of confusion in the Common-wealth. No, but the Original of this error is mans corrupt nature, which hateth inclosures and banks, and would have all common and level, that he might run to excess of riot without any rubs or hinderances. And thence it is that like waters stopt at a Bridge, he roareth and maketh such a noise. As the mad dog is enraged because of the chain that tieth him; and the unruly Horse foameth and fretteth, because of the Bridle that curbeth him: So these men mad upon lust, cannot endure to be chained by laws; these furious Horses would have the reins on their own necks.

Calvin in *Rom.*

Secondly, Those that in their practices contemn Magistracy, sin against this truth discovered in the Text:

Text; for they despise an Ordinance of God, *Rom.* 13. 2.

Some sin in their words by uncivil disrespectfull language; The corruption of their hearts breaks out of their lips; These filthy dreamers defile the flesh, despise dominions, (Κυριότητος δὲ καταφρονοῦντες, they opposed not so much the Officers as the Office, not so much the Magistrate as Magistracy,) speak evil of dignities, *Jude ver.* 8. they blaspheme glories. It is blasphemy against the second Table. Our wicked times are a wofull Comment on that Text. Those persons and places which are honoured by the Spirit of God with glorious Titles, are bespattered by them with dirty, disgracefull language. Because they could not by the power of their hands displace the Magistrate, therefore with the poison of their tongues they did disgrace Magistracy.

Βλασφημεῖν. δόξας, *idem valet quod* βλάπτειν τὴν φήμην, *alterius famam lædere maledicti.*

These men begin to speak evil of the Gods, and ordinarily end in speaking evil of God himself. As *Aretine* by libellous and contumelious speaking against Princes, came at length to disesteem God himself.

Observe how expres the command of God is, *Thou shalt not revile the Gods, nor speak evil of the Rulers of thy people, Exod.* 22. 28. This text is quoted by *Paul, Acts* 23. 2, 3. 5 where he called the High Priest *whited wall,* and afterwards said, *he wist not that he was the High Priest*: which words are very much controverted by Expositors. Some think he spake Ironically, because he saw nothing in him worthy of that office, and because the Priesthood was now determined in Christ, he did usurpe that Office which did not belong to him, and probably he was some Surrogate brought in (through the disorder of the times) by some sinister practices. Others (and that to me more likely) expound it thus, I wist not; I considered not, I heeded not, in my haste, in heat I took not sufficient notice, but termed him

So *Deodat. in loc. Calvin.*

Vide Joseph. Antiq. lib. 20. *cap.* 3. 5.

whited wall, which words I acknowledge might well have been spared. The opinion of *Junius* is that *Paul* did not know him to be the High Priest; and therefore pleadeth his ignorance as (at least) an extenuation of his offence. But whatever the sense of the words is, this is clear that such as revile Princes, disobey Gods precept. Thou shalt not revile the Gods, nor speak evil of the Rulers of thy people; that is thou shalt not speak evil of them by reproach or calumny, nor with any evil to them by imprecation or curses.

Jun. in Parall.

Seneca saith of *Egypt* that it was *loquax & ingeniosa in contumeliam præfectorum provinciæ: in qua qui vituperit culpam, non effugit infamiam.*

Nay, the Holy Ghost speaketh the persons guilty of this sin to be impudent audacious sinners, 2 *Pet.* 2. 10. *They are not afraid to speak evil of dignities*; as if he had said, If they had feared either God or man, they would not have dared to commit this sin. They were bold sinners indeed that durst spit their venom in the faces of the Gods, and with the sword of their mouths adventure upon the mouth of the sword. O to what an height of unholiness are they arrived that bring railing accusations against the Gods, when the Arch-angel durst not bring one against the Devil! *Jude ver.* 9. But their tongues are set fire on hell, *James* 3. 6. therefore no wonder if they are set against heaven, *Psal.* 73. 9. Is it fit to say to a King Thou art wicked, and to Princes Ye are ungodly! *Job* 34. 18. The interrogation is a strong negation. Kings must be courted with soft and silken language. If *Elias* and *Isaiah* do otherwise, they being moved extraordinarily, are no copies for us to write after.

Luther cried *Henry* the eighth mercy for his uncivil language, such as that *Audi Domine Rex, edocebo te.*

The mother of *Artaxerxes* in *Plutarch* was wont to say, that they who addressed themselves to Princes, should use silken words.

As some sin in their words by uncivil language, so others in their works, by their unseemly carriage towards the Magistrate. Surely the world is near its end, that there are so many dregs appearing, such brutish persons in it that have not only banished piety but humanity. They neither reverence the rulers nor honour the antient. How many are in their

their principles antiministerial, and in their practices antimagistratical. As *Nazianzen* observeth of the Arrians, they began in blasphemous language against the Deity of Christ, but ended in tumultuous carriage against the peace and tranquillity of the Common-wealth. They plead for a Christian liberty with their mouths, but the vote of their hearts carrieth it for an Antichristian licentiousnes.

The time was when a Magistrate came by, the young men that saw him hid themselves (either for reverence of *Jobs* person, or least they should fail in their respectfull behaviour towards him, or least he should spie somewhat amiss in them) and the aged arose and stood up (in token of honour and to shew respect to him,) *Job* 29. 8. but now the tide is turned. We are fellow-creatures say some, and therefore we must be fellow-beasts, taking no notice of, nor shewing any respect to one more then another. But now saith *Job*, *they that are younger then I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock, and now I am their Song, yea their by-word, they abhor me, they flee from me, they spit in my face*, Job 30. 1, 9, 10. So low indeed are they whom God hath set on high, through the pride and prophaneness of mens hearts. One observeth of the *Persians*, that when they came into the presence of their Prince they drew their hands into their sleeves in token of reverence and loyalty. But how many Christians come short of heathen, and that which is saddest of all, under the pretence of religion? But such must know that by contemning such men they contemn God. *They have not rejected thee*, saith God to Samuel, *but they have rejected me*, 1 *Sam.* 8. 7. not so much thee who art but my Minister as my self, who being their Supream Lord do rule by thee as my Deputy. As Magistracy is Gods Ordinance, by despising this order which is by divine appointment, they despise its

Xenoph. Hellen. lib. 11.

author; as Magistrates are the resemblance of his glory, Gods, Glories, by contemning the picture they contemn the person; and they that thus dishonour God, shall be lightly esteemed by him. *They that resist the Magistrate, shall receive to themselves damnation, Rom.* 13. 2.

My second use will be by way of Exhortation; First to Inferiours; If the God of Heaven hath appointed Magistrates to be as Gods on earth, it exhorteth us to honour them. *Honour the King,* 1 *Pet.* 2. 17. saith the Holy Ghost. *Honour to whom honour belongeth, Rom.* 13. 7. There is honour due to our civil as well as to our natural Parents; so much is expressed in that standing Law of God the fifth Commandement, *Exod.* 20. Though they are to be honoured as Gods, yet not as the true God; civil respect is due to them, not divine. Yet some Roman Emperours out of intolerable pride, have affected to be called Gods, and commanded others to sacrifice to them. This civil honour is to be visible,

Magistrates are *patres patriæ.*

Prohibiti sunt maledici, non jussi sunt sacrificiis honorari. Aug. in Exod.

1. In giving reverence to their persons.
2. In yielding obedience to their righteous precepts.

First in reverencing their persons. Magistrates are honoured by God, and therefore may well be honoured by us.

Those who are dignified by God, must not be debased by men.

Honor est agnitio dignitatis vel excellentiæ illius quæ est in alio cum ejusdem debita testificatione. Agnitio simul dicitur & testificatio, quia neq; in externa observantia sola neq; in interna consistit, sed in utroq;. Ames. Med.

We ought to honour them in our hearts, by standing in aw of them, by esteeming them as they resemble God, *Prov.* 24. 21. and are in his place to be higher and worthier then others; *Thou art worth ten thousand of us,* say they to *David,* 2 *Sam.* 18. 3. The godly people counted King *Josiah* The breath of their nostrils, *Lament.* 4. 20. And the Holy Ghost brandeth them for sons of *Belial* that despised *Saul* in their hearts, though he were a wicked King, 1 *Sam.* 10. 27. In our carriage we must honour them by rising up to them, *Job* 28. 9. by bowing

ing the body to them, 2 *Sam.*24.20. by silence when they speak, *Job* 29.9,10.

Honour is an outward signification of that inward reverend opinion which we have of them for their dignity and greatness.

They are honoured in our speeches. The Patriarchs call *Joseph* their Lord, *Gen.* 42. 10. and themselves his servants, *vers.*19. *Paul* calleth, *Act.*26.25. *Most Noble Festus. Hester* 5. 8. *If I have found favour in the sight of the King, and if it please the King to grant my Petition, and to perform my request*, saith holy *Hester* to the Heathen King.

It is reported of the great Grand-father of *Fabius Maximus*, that though he had been five times Consul, and had obtained many triumphs for divers honourable victories, yet when his own son was Consul, he willingly submitted himself to him, served under him as his Lieutenant, & followed on Horseback his son in his triumphing Chariot. But such Heathen will rise up in judgement against many Christians. *Plutarch. in vit Fab. M x.*

Secondly, your honouring them must appear by your yielding obedience to their lawful precepts. In the Kingdom of Christ this is wonderful, saith *Zanchy*, That he willeth and commandeth all Princes and Potentates to be subject to his Kingdom, and yet he willeth and commandeth that his Kingdom be subject to Princes and Potentates, *Tit.* 3.1. *Put them in mind to be subject to Principalities and Powers, and to obey Magistrates.* Subjection notes their acknowledgment of obedience to be due, and obedience notes the act it self of obeying, or the practice answerable to the fore-mentioned principle. By Principalities are meant those that have the Supreme power, as Kings or chief Magistrates. Powers signifie such as exercise delegated authority, and hold from those higher Powers as Presidents of Provinces, Lieutenants of Countries, Judges, Justices, Maiors, *&c.* Now put them in remembrance. Men are apt to be forgetful both *Mallem obedire quam miracula facere.* Luth. *Zanch. Miscel. epi ded.*

both of obedience to God and the Gods; Naturally we are so proud and high, that we are unwilling to stoop to those that are higher; and therefore we had need to be put in mind of our duties, to *submit our selves to every Ordinance of man for the Lords sake, whether to the King as Supreme, or unto Governours as unto them that sent by him*, 1 *Pet.* 2. 14. Good Rulers we must obey, saith one, as God; bad, for God.

Magis obtemperandum est dius apud quos diutius manendum est quam hominibus quibuscum admodum brevi tempore vivendum est. Antigon. in Sophoc.

But take notice, I say, Magistrates must be obeyed in their lawful commands. If a King (saith our Civil Law) giveth laws out of his own Territories, he is not to be obeyed. And if Magistrates command what God forbiddeth, they give laws out of their own Dominions, and therefore saith the Divine law, they are not to be obeyed. God indeed is to be obeyed universally and unlimitedly, *intuitu voluntatis*, upon the bare sight of his will; but I must examine the laws of men by the laws of God, and if they are dissonant and disagreeing to Gods laws, I must be disobedient to their laws. No meer mans *Ipse dixit* is sufficient, *Acts* 6. 29. *We ought to obey God rather then men.* The men of *Calicot* say some, will do whatsoever their Emperours command, though it be to worship the Devil, as some write they do; but we must observe the order of commands, *Fear God*, is before *Honour the King*, 1 *Pet.* 2. 17. And again, *My son, fear the Lord and the King*, *Prov.* 24. 21. And *Eccles.* 8. 2. *My son keep the Kings command, and that because of the Oath of God*; which latter words, *And that because of the oath of God*, are not only a reason, but as is excellently observed, a limitation to the precedent Exhortation; They are a reason or enforcement: It is necessary to give obedience to Magistrates, not only out of fear towards them, because of their sword; but out of conscience towards God, because of his vows that are upon us, *Rom.* 13. 5.

Vide Large Annotat. *in loc.*

and

and so it seems to relate to some Covenant and Oath of fidelity, which was taken by the people towards their Princes, 1 *Chron.* 11. 3. *Isai.* 19. 18. And surely Oaths to Magistrates are to be kept, though some slip Oaths as easily as the Monkies do their collars; and like the man possessed with the Devil, break all those bonds asunder. God will have a time to make inquisition for perjury, when his roll of curses ten yards long, and five yards broad, shall rest in the house of him that forsweareth himself, and destroy it, *Zach.* 5. 2.

But the words may be considered as a limitation; *Keep the Kings command*; but so, that thou do not violate thine Oath and obedience due to God. Thy fealty to the Gods must be such as will consist with thy fidelity to God; for we are bound to God and his service by Oath and Covenant, 1 *Pet.* 3. 21. *Psal.* 119. 106. And no subordinate obedience must make us forget our obedience to him who is Supreme. We must obey Rulers *usq; ad aras*, as far as Religion will suffer us, and no farther. My obedience to man must be regulated by a good conscience towards God, *Dan.* 3. 16, 17, 18. 1 *Sam.* 22. 17. *Act.* 5. 29. As a subordinate Officer is not to be obeyed when he useth his power against his Prince, which he received from his Prince, and should have improved for his Prince; so neither is a Prince to be obeyed when he useth his power against God, which he received from God, and should have improved for God. As we must *give unto* Cæsar *the things that are* Cæsars, so we must *give unto God the things that are Gods*, *Matth.* 22. 21, 22. One observeth that the Greek Article is twice repeated when he speaketh of God, more then when he speaketh of *Cæsar*, to shew that our special care should be to give God his due. It was a noble speech of those Worthies mentioned, *Dan.* 3. 16, 17, 18. who were commanded by the King to worship the Image which he

Τὰ τοῦ Θεοῦ τῷ Θεῷ.

To pay to the King that tribute which is due to God only, is not *tributum Cæsaris, sed servitium Diaboli.* Chrysost.

he had set up) O Nebuchadnezar *we are not careful to answer thee in this matter. Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee O King, that we will not worship thy God, nor fall down to the golden Image which thou hast set up.* And it was a gallant answer of the Prince of *Condee*, who being taken Prisoner by *Charles* the ninth of *France*, and put to his choice, Whether he would go to Mass, or be put to death, or suffer perpetual imprisonment? The former (said he) by Gods grace I will never do; and for the two latter let the King do with me what he pleaseth; God I hope, will turn all to the best.

Hist. G. II.

We are also to honour Magistrates both by praying for them, and paying tribute to them; the former is our duty, and the latter is their due; *I will*, saith the Apostle, *that prayers and supplications be made for all men, for Kings, and all in authority*, 1 *Tim.* 2. 1, 2. The burden which lyeth on them is weighty, we had need therefore to beg of God to strengthen their backs, otherwise they can never bear it. There is a truth in that saying, Did men but know the weight of a Crown, they would not stoop to take it up. Pride indeed is so prevalent with many persons, that they will venture their lives to satisfie their ambition; these mens great care is to get the Sword, the Scepter, not how to use them for God and his people; but certainly they who mind a faithful discharge of their trusts, find the Magistrates Throne to be a place of little ease. They are shepherds, *Isai.* 44. 28. and we know the life of a shepherd is a laborious life, they endure the scorching heat of Summer, and the nipping cold of the Winter to keep their flocks safe. Cares and Fears about publike concernments molest them night and day, as weights hang on a clock, and

Moses was a pious patient man, yet he telleth us notwithstanding all his strength of grace, *Non possum portare*, I am not able to bear all this people. Numb. 11. 14.

and will not suffer them to sleep. If they watch to protect us, should not we watch unto prayer for them? The embleme of King *Henry* the seventh in all the windows of his house was still a Crown in a bush of thorns; surely to tell us that great places are not free from great cares; that no man knoweth the weight of a Scepter, but he that swayeth it. B. *Halls* contemplation.

We are bound likewise to pay tribute to them as well as pray for them; *Render to all their dues, tribute to whom tribute belongeth, custom to whom custom, Rom.* 13. 7.

Φόρος & *capitatio*, Poll money which men pay by the poll, or according to their estates; τέλος, *vectigal*, due for merchandize. *Beza.*

It is observable, The Holy Ghost calleth it their due. To pay tribute or custom is not an act of curtesie, but a duty which must be done out of conscience; God commandeth it from us in lieu of the Magistrates care of us; as *v.* 6. *For this cause pay ye tribute* (*præstatis, non datis*, you pay; not, you give) *for they are Gods Ministers*, &c. Your paying tribute and custom, is a sign of your subjection to them, and a thankful acknowledgement of your protection from them, and *v.* 5. For this cause ought you to be subject, not only for wrath, but for conscience sake. God taketh care for the maintenance of the Magistrate as well as of the Minister, and doth strictly enjoyn us, that both they who watch for our souls, and they which watch for our bodies should have an honourable subsistence. Did such as are private, but seriously consider this word *conscience* (*for conscience sake*) they durst not as they do, cozen the publike. The same mighty Possessor of Heaven and Earth, who giveth me a right to the whole, giveth them a right to a part of my estate, and therefore to cozen them of their dues in tribute or custom, is to cozen and defile my conscience by the violation of Gods righteous command*.

Pompey first converted the capitation or head silver to the City of *Rome*. *Par. in Rom.*

* *Tiberius* did not approve that shepherd that flayed his sheep instead of clipping; Nor *Tully* him who cut the wings, so that they could never grow after. Magistrates are set for the good of the people; and therefore should be moderate in demanding their goods.

I shall in the next place lay down two or three

thoughts, to enforce the duty of honouring Magistrates.

First, Consider the necessity of Magistracy; without Magistracy one man would be but bread for another; and the world which is like the Sea for storms and tempests, would also resemble it in this, that the Inhabitants of it would be as the fishes of the Sea, the great would devour the small. *Men are like the fishes of the Sea* (saith the Prophet) *that have no ruler over them*, *Hab.* 1. 14. No man could call any thing his own, were it not for these Gods. Did not they defend us by their power, every one would rob and wrong us at his pleasure. Our liberties, estates and lives would quickly be a prey to the covetousness and cruelty of vicious persons. Liberty and property are quite banish't where authority is not established. Who can express the malice, and murders, the rapine and robberies, the mischiefs and miseries that raign where the Magistrate doth not raign. *In those days there was no King in* Israel, *every man did that which was right* (not in Gods, but) *in his own eyes*, *Judg.* 17. 6. *Judg.* 19. 1. And what evill is not good in his eye who hath the Devil for his guide and leader, and corrupt nature for his law and rules? When the gate of Magistracy is shut, the floodgates for all manner of enormities are open. When these that bear up the pillars of the house are removed, how soon will the building be ruined? When God intended the destruction of the *Jewish* Common-wealth, he took away their *Sanedrim*: And in the glass of our times it is too too visible what a sad deformed face things have, when Magistrates are overturned. *Constantinople* will witness to this truth, where upon the grand Signiors death, till his Successor be on his Throne, all things are in a confusion, and the Janizaries have the rule and Dominion. Some write that the *Persian* law commandeth, that upon the

the decease of their Kings, there should be a suspension of the Laws for certain (five) dayes that Subjects might know the necessity of Government, and learn to value it more by being bereft of the benefit of it for a time. Nay when God is exceedingly provoked by sin, how sharply doth he make men suffer by taking away their stay and their staff! The mighty man, the Judge, the Prophet and the Prudent, *Isa.* 3. 1, 2, 3, 4. The taking away the civil stay and staff; the Prince and the spiritual stay and staff, the Prophet, will quickly cause the fall, yea the utter downfall of the people. Men often murmur at the Magistrate, and tell us (many times falsly) He is a Tyrant, if he were gone all would be well; but when he is out of the way, do they not find many Tyrants for one? Every man would be an oppressor, were there no man to be a restrainer.

What would a Nation without goverment be but a desert of savage beasts? what would Towns be but dens of Thieves, and what would families be but stages of unclean birds? yea what would most men be, but like dogs trying all right and title by their teeth and strength?

Men naturally are more afraid of the noise of the Musket then of the Bullet; I mean of the frowns of the Rulers, then of the fire of Hell: and therefore were they once free from them, they would do that which would soon undo both themselves and others.

Now the necessity of Magistrates calleth for reverence and obedience to their authority. The more needfull things are, the more gratefull they should be. Things that are superfluous may be slighted, things that are only convenient may be the less valued: but things that are absolutely necessary must be highly esteemed. I tell thee, the Ministry is not more necessary to the well-being of the Church, then the Magistracy to the well-being of the State. You may as soon see a Tree thrive without a root, as

a Common-wealth flourish without a Ruler. Magistrates are in Scripture called the *heads of the people*, *Exod.* 18.25. because they are as necessary to the body Politick, to direct and govern it, as the head is to the body natural; therefore as the members yield respect and are subject unto the head (if the head do but ake, all the humours of the arm (as some observe) run to the head, and therefore the arms are thin and slender, because they want their proper nurture; yea if the head be in danger how do the other parts hazzard themselves for its shelter? many an hand and arm hath been wounded, that the head might be saved) thus should subjects shew their respect to, and tenderness of their superiours, for if a member or some of the inferiour parts be cut off, the body may live; but if the head be taken off, if Governours be set aside, *Actum est de republica*, that Kingdom, that Common-wealth cannot stand long.

Secondly, Consider the severity of God against the contemners of Magistrates. There are several in the word of God that stand up like the Mast of a Ship cast away by Sands, to warn us that we steer not their course, least we be sunk also. Those who opposed the preservers of our civil lives, have not seldom been punished with violent deaths: *Corah* and his company, *Abimelech*, *Athaliah*, *Adonijah*, *Absolom*, *Zimri*, *Joab*, *Sheba*, with several others will confirm this truth. And humane as well as divine writings speak to the same purpose.

Speed Chron. *James* the first King of *Scots* was murthered in *Perth* by *Walter* Earl of *Athol*, in hope to attain the Crown: for so had his Sorcerers propheſied, and crowned he was with a Crown of red hot Iron clapt upon his head, being one of the tortures wherewith he ended at once his wicked dayes and desires. *Becket*, *Mortimer*, *Tyler*, *Warbeck*, *Sanders*, *Story*, *Campian*, the *Piercies*, the Powder-Plotters, *Rhodulphus* Duke of *Suevia*, *Richard* the third of *England*, and

and many others have been marked with divine vengeance for contemning this divine Ordinance.

My Son, saith Solomon, *fear thou the Lord and the King, and meddle not with them that are given to change. For their calamity shall arise suddenly, and who knoweth the ruine of them both? Prov.* 21. 22. *i.e.* of them that fear not God, and of them that fear not the King. And *Eccles.* 10. 8, 9. *He that diggeth a pit, shall fall into it; and whoso breaketh an hedge, a Serpent shall bite him. Whoso removeth stones, shall be hurt therewith; and he that cleaveth wood, shall be endangered thereby.* These four proverbial expressions speak the danger of them that go about to supplant their Rulers. Whilest they are digging pits to catch others, the earth falleth on them, and murdereth themselves. When they are breaking up the old hedge of Government, Serpents and Adders which use to harbour in old walls and hedges will sting them. God will make men know that it is a dangerous thing to confound rule and subjection, and to break down the partition wall which he hath set up between Magistrates and people. When these sharp instruments which they run against, wound them deep, they will believe that it is bad medling with edged tools; and that there is a truth in those words of the Apostle, *They that resist procure to themselves damnation, Rom.* 13. 2. that is, both corporal punishment and eternal torment, saith *Peter Martyr*.

If thou wouldst not therefore suffer with others, take heed of sinning with others. *Depart, I pray you from the Tents of these wicked persons*, (saith *Moses* to the Congregation upon the conspiracy of *Corah, Dathan, &c.* against their rulers) *and touch nothing of theirs, least ye be consumed in all their sins, Numb.* 16. 26. They that join in common rebellions, must expect to be joyned in common destructions. Be not impatient of rule, as thou desirest to avoid

avoid that ruine, which Gods mouth doth threaten, and his hand will execute on such rebellious ones. Let those many examples (which are in Scripture and other Authors mentioned) of them that are hung on Gibbets as monuments of Gods fury, fright thee from their acts least thou partake of their ends. Believe it, no King can possibly be so tender of his own honour, as God is of his own Officers: Do not therefore shoot off thy guns of opposition against the Gods, least they recoil and kill thy self. Reviling of natural parents was banishment by *Plato's* Law, death by Gods Law, *Exod.* 21. 17. Those then that revile civil parents, shall not alwayes go unpunished.

Martial Policy, true Religion, and civil Justice, are the three Pillars which uphold all, saith Sr. *Walter Rawleigh.*

Thirdly, Consider, thy felicity and welfare doth under God depend much on the Gods. The Apostle enforceth this use by this very Argument. For he is the Minister of God for thy good, *Rom.* 13. If he labour to do thee good why shouldst thou imagine evil against him? To render evil for good is God-like, *Mat.* 5. *ult.* but to render evil for good, is devilish.

Magistrates are shields, *Psal.* 47. 9. they defend their subjects from the darts and bullets with which the sons of violence would wound them.

Shepherds, *Numb.* 27. 17. to defend them from the devouring mouths of ravenous creatures. They are called the foundations of the earth, because they support the building from ruine, and sinking, *Prov.* 10. 25. Coverings, *Ezek.* 28. 16. which importeth that Engine, under which Souldiers used to be protected in assaulting the walls of an enemy against the stones and darts which were thrown down upon them. Guides, *Prov.* 6. 7. because they lead and direct the people. Angels, 2 *Sam.* 14, 15. in that they defend and protect the people. The Fathers and Mothers of the Countrey. *Gen.* 41. 43. *Judges* 5. 7. because they take care of, and provide for their people. Healers, *Job* 34. 17. because they cure their wounds, and make up their breaches.

Βασιλεὺς *quasi* βάσις τῦ λαῦ.

Αναξ ab ἄνος *medela.*

They

They deliver the poor that cryeth, and the fatherless, and him that hath none to help. They are eyes to the blind, and feet to the lame, Fathers to the poor, and helpers to the needy, *Job* 29. 11, 15. They are born not for themselves, but for the good of many, as *Bucers* Physitian told him. And they govern not seeking their own wealth, but the Commonwealth, as *Ælius Adrianus* Emperour of *Rome* would say. They are as Trees whose leaves are fair, whose fruit much, and in them is meat for all; in their shadow the beasts of the field dwell, and in them the fowls of the heaven have their habitation, *Dan.* 4. 12. 21.

Non sibi sed multorum utilitati se esse natum.

Non mihi sed populo, signifying that which he was often heard to say, *Ita se rempublicam gesturum, ut sciret rem populi esse, non suam.*

They are the keepers of our liberties, the preservers of our lives, the safety of our persons, the security of our possessions, the terrors of sinners, the defence of Saints, the Nerves and Sinews, yea the Vital spirits of the body Politick, without whom all things would run to ruine, and quickly fall to confusion. How much then do they for us, and how much then should we be subject to them! Surely as little as many value them, they will find much cause to celebrate the funerals of these civil Fathers with many tears. Our comforts as well as our consciences call upon us to be subject. To wish them harm that watch to be our helps, is horrid ingratitude. *Cicero* saith, he that killeth his Father committeth many sins in one, because he sinneth against many obligations. His Father begat him, nourished him, brought him up. Magistrates are the Fathers of their Countrey; he that resisteth them, or doth violence to them, committeth several sins in one, because he sinneth against so many engagements to subjection. We owe all the comforts we enjoy for this world, nay somewhat of them that relate to a better world under God to the Magistrate. We could not sleep quietly in our beds one night; we could not eat one meal peaceably in the day without them, we could

not call either children, or estates, or lives our own without them: we could not enjoy such liberties for our souls, such frequent communion of Saints without them. How great then is our obligation, and how great should our subjection be to them! These many cords of kindness should bind us to them. He was possessed with a Devil whom no cords would hold, *Mark* 5. 3. and surely they are little better that against the Law of God and this protecting love of the Gods will not learn to be loyall.

Trees receive moisture from the earth, and within a while pay it back in those leaves that fall to the earth again: the Rivers receive their waters from the Ocean, and they acknowledge it in emptying themselves into it: Sheep that are fed by us acknowledge it in serving us with their flesh and fleeces. And shall man be more brutish then the beast? I shall end this exhortation with the words of the Holy Ghost a little varied; *Obey them that have the rule over you, and submit your selves; for they watch for your bodies* (as Ministers for your soul) *as they that must give an account*, Heb. 13. 17.

My second Exhortation will be to the Gods. If the God of heaven have appointed you to be Gods on earth, then it may exhort you to walk as Gods, and to work as Gods amongst men.

First, Walk as Gods among men; your calling is high, and therefore your carriage should be holy. Every calling hath a peculiar comlinesse belonging to it. A Courtier hath another manner of behaviour then a Countrey man, a Scholler then a Scullion, a Prince then a Peasant. The greater your priviledges are, the more gratious your practices should be. Remember whose livery your wear, whose image you bear, whose person you represent, whose place you stand in, and walk worthy of that calling whereunto you are called, *Eph.* 4. 1. Some would have us give no names to children, but such as should

mind,

mind them of their duty. The spirit of God hath given you a divine name which should mind you of the divine nature. Since your compellations are according to God, surely your conversations should be according to the Gospel.

The several Titles given to you, call for sanctity and strictness from you.

The spirit of God calleth you Kings, 1 *Sam.* 8. 9. and Princes, *Josh.* 8. 33. Now is it seemly or sutable, to see Kings or Princes padling in the mire, or playing in the dirt with every beggars brat? Doth not every one expect that their Linen should be in print, their cloaths clean without the least spot of dirt? And is it comely or consonant to see Magistrates (honoured with a commission from heaven) wallowing in the mire of sin and pollution with every heir of hell? Do not all expect that as your places are god-like and honourable, so your practice should be godly and answerable, that your linen should be white, your garments undefiled, and your persons higher then others not only in place but piety?

When King *Porus* was taken prisoner, and demanded by the Conquerour how he would be used? he answered, Like a King: and being three times asked the same question, he as often returned the same answer. And if you ask me how you should demean your selves, I would answer Like Kings, Every one resembling the behaviour of a King. *Prov.* 31, 3, 4. It is not for Kings, O *Lemuel*, it is not for Kings to drink wine, nor Princes strong drink, least they drink and forget the Law. Give not thy strength unto women, nor thy wayes to that which destroyeth Kings. Drunkenness and Uncleanness are sinfull and unwarrantable in Subjects, but they are most sordid and abominable in a Soveraign. They are so much worse then others, by how much they ought to be better then others. A disease that surprizeth the head or heart,

Of *Bonosus* the Emperour it was said, He was born *non ut vivat, sed ut bibat.* And when being overcome by *Probus*, he hanged himself, it was commonly jested, That a tankard hung there, not a man.

is more dangerous then those that infect the exteriour members: A spot in silk is far worse then one in sackcloth. A Flie in a barrel of pitch doth not the harm which it doth in a box of Ointments.

When *Scipio* was offered an Harlot, he said, *Vellem si non essem Imperator*, I would if I were not a General, an Emperour. *Should such a man as I flie!* said *Nehemiah*. So should a Ruler consider, Should such a man as I be unclean! I that punish such sin in others, should I commit it my self! Should such a man as I swear, be lascivious in my language, or unsavoury in my speeches! *A divine sentence is in the mouth of a King, Prov.* 16.10. I whose words are Laws and Oracles, should *speak as the Oracles of God*, 1 *Pet.*4.11. Should such a man as I prophane the Sabboth, associate with sinners, be prayerless in my family, or venture upon any iniquity! *It is an abomination for Kings to commit wickedness, Prov.* 16.12. *Peter Martyr* told Queen *Elizabeth*, that Princes were doubly bound to God, as Men, and as Princes or chief men. Their sins are sins against more obligations, and therefore are sins of more aggravations then others. A great man cannot commit a small sin; yet a great man is seldom a good man. Godliness in a Ruler is like a Diamond in a golden Ring, which shines radiantly; but there are few Jewels so set. Among all the Kings of *Israel*, not one godly man: Among the Kings of *Judah* very few. * Men in high places are apt to have their heads giddy, and thereby are in great danger of falling. Of one only Roman Emperour (*Titus*) it is said that he was the better for his honour; most are worse.

Ideo deteriores sumus quia meliores esse debemus. Salv.

* Pope *Urban* wrote to a Prelate in his time scoffingly, *Monacho fervido, Abbati calido, Episcopo tepido & Archiepiscopo frigido*; still the higher in means, the worse in manners.

The Spirit of God calleth you *the children of God*, *And all of you are children of the most High.* Now how exactly, how circumspectly should the children of God walk! Much obedience may be expected

expected from servants, but more from sons; their preheminence is more, and therefore their obedience should be more. The fathers of the flesh look for much dutifulness from their children; but surely the Father of Spirits may look for more from his children. *Phil.* 2. 15. *That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.* Ye that are Gods sons, are appointed to blame others that do evill, and therefore it behoveth you to be blameless your selves; *Qui alterum accusat probri, &c.* but blameless and harmless, the sons of God without rebuke. The sons of great men should be without riotousness or rebellion; but the sons of God should be without suspition or rebuke; that is, walk so strictly, as that they should do nothing blame-worthy. *If God be your Father, where is his honour? Mal.* 1. 6. Do you honour him in your hearts by giving him your superlative love, and fear, and trust, and esteem? Do you honour him in your houses, by causing all within your charges to worship him according to his Word? Are your houses houses of holiness? praying, reading, singing, catechising houses? are they examples of Religion to your neighbours? Is holiness to the Lord written upon your selves, your children, your servants, your estates, and upon all that belong to you? Do you honour God in your lives by walking as he walked? Are *ye followers of him as dear children? Ephes.* 5. 1. Do you resemble him as children their Father? Are you holy as he was holy in all manner of conversation? Was your everlasting Father (when he walked in your flesh upon earth) ever guilty of cursing, or swearing, or lying? Did any rotten communication ever drivel out of his lips? Was he ever guilty of oppressing the poor, or despising the needy? of seeking himself, or of doing his own will?

Did he ever neglect praying, and instructing his Family of the Apostles, or supplication by himself? Was not he at prayer early in the morning a great while before day, and was not he up at it all night? Was it not his meat and drink to do the will of his Father, and to finish his work? Did not he go about doing good, glorifying God upon Earth, and doing what was well pleasing in his sight? Surely ye that are the sons of God by nature and office, should resemble the Son of God by nature.

O Sirs, Think of it; ye that are the sons of God by deputation, should resemble this Son of God by generation. Be not as *Eli*'s, and *Samuel's*, and *Davids* children, a disgrace to your Father: But as *Constantines* sons resembled their Father in his good parts and practices, so *be ye perfect as your Father in heaven is perfect, Mat.* 5. *ult. Davids* daughters were known to be his children by their garments, 2 *Sam.* 13. 18. Do you make it known to others that you are the children of God, by not defiling your garments; by keeping your selves unspotted from the world; by looking to your cloaths that they be not defiled, though ye walk in dirty streets; be as the children of God, without rebuke in the midst of a crooked and perverse generation. *Euseb.*

Consider, the Devil is ever watching for your halting, and like some unkind servant, he blabs presently to the Father what a dirty pickle his children are in. Suppose he seeth the dirt of drunkenness, of uncleanness, of squeezing tenants, of prophaning the Sabboth, of scoffing at godliness, of irreligion and atheism in your houses, and immediately carryes your cloaths to God, as the Patriarchs did *Joseths* coat (*For he accuseth men before God day and night, Revel.* 12. 10.) Saying, Lord, is this thy sons coat? Know now whether it be thy sons coat or no. *Gen.* 37. 32. Do thy children use to carry themselves as my children! Surely these are

of

of their father the Devil. Can you imagine that God should own you? No certainly, (as the Pope disowned the Bishop, when the Emperour had sent the Buffe-coat in which he was taken prisoner, and delivered him up to justice) he will not dishonour himself by owning you. Nay, how can you expect but that Jesus Christ, who sitteth by, and heareth the indictment against you (who useth to appear as an Advocate for others, when the Accuser of the Brethren pleadeth against them) should even second the Bill against you, and say to God, as *Moses*, *Deut.* 32. 5. *They have corrupted themselves, their spot is not the spot of Gods children, they are perverse and crooked persons!* Father, these are sins not of weakness, but wickedness; they are not infirmities, but enormities; they are not the spots of thy children. Those that cast thee out of their hearts, and let the flesh have the Supremacy there; that cast thee out of their houses, and let the world have the Superiority there; Those that make no conscience of thy day and their duties; whose whole care is to be honoured and enriched; whose heat and fervour is for credit and profit, and put thee off with a few fragments of time, and a few scraps of their estate, which they can spare from the world and flesh; those sin like wretches, like rebels, not like Saints, like sons; *Their spots are not the spots of thy children.*

There are spots which may be, and spots which cannot be the spots of Gods children. All sins are unsutable to, but some sins are inconsistent with sonship; yea the preheminence of Adoption doth absolutely deny the predominancy of any corruption.

When *Antigonus* was to go to a place that might probably prove a temptation to sin, he asked counsel of *Menedemus* what he should do; He bade him only remember he was a Kings son: So say I to

to you, that walk every day in the midst of many snares of temptations (and therefore should have the greater care and circumspection) Remember that ye are the sons of the King of Kings, and do nothing unworthy of the name by which he calleth you, or the place to which he hath called you.

It might have been a cutting word to the heart of *Brutus*, (whose hand was then stabbing *Cæsar*) What thou my son *Brutus!* I could not have expected better from a slave; but little looked for this from a son. How think you, can the Lord take it, that you who are his children, should wound the Body of his Son with oaths and curses, his sacred laws by wickedness and wilful disobedience! I beseech you, be exceeding holy that ye may shew your selves to be *children of the most High.* In this the children of God are manifest, and the children of the Devil; *He that doth not righteousness, is not of God*, 1 *John* 3. 10. *If ye therefore call on the Father, who without respect of persons will judge every man according to his works, pass the time of your sojourning here in fear*, 1 Pet. 1. 17. *forasmuch as ye know ye were not redeemed with corruptible things, as silver or gold, from your vain conversations received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without spot and blemish, vers.* 18, 19. It is written of *Boleslaus*, one of the Kings of *Poland*, that he still carryed about with him the picture of his Father, and when he was to do any great work, he would look on the picture, and pray that he might do nothing unworthy of such a Fathers name: So when you set about any business, desire and labour that you may do nothing (while on earth) unworthy your Father who is in heaven.

Nay further, the Holy Ghost calleth you Gods. How godly then should you be! how unsutable are the works of the Devil to them that have the name

of

of God! God is light, and in him is no darkness at all; and should not the Gods shine brightly with the light of holiness, and abhor all deeds of darkness? The Gods of the Heathen were taxed with several crimes; *Jupiter* with uncleanness, *Juno* with passion, *&c.* Hence saith *Austin*, the Heathen took liberty to sin, because their Gods were represented to them as patterns or approvers of such actions: As *Chærea* in *Terence*, *Non ego facerem quæ* Jupiter *fecit?* Should I be backward to what the God himself was forward? But the God of Heaven is far from such things; He is the holy One of *Israel*, holy in all his wayes, and righteous in all his works; His Nature is the pattern of holiness; his Law is the rule of holiness: Holiness is his Essence, his glory, himself, *Psal.* 89. 13. *A God of truth without iniquity, just and right is he, Deut.* 32. 4. There are many spots in our Moons; but not the least spot in this Sun of Righteousness. Now therefore you that have his Name, should get his Nature, and be pure as he is pure: The Name of God is an honour to you, O be not you a dishonour to it, *James* 2. 8. *Do not*, O do not *blaspheme that worthy name by which ye are called.* How holy should you be in your hearts; how watchful over your words; how wary in your works; how faithful in your families; how conscientious in all companies? for the most High hath said, *Ye are Gods* *.

* *Lactantus* telleth us that the very Heathen thought that their only way to honour their Gods was to be like them, to do as they did.

Alexander having a souldier of his name that was a coward, bid him either learn to be valiant, or be no more called *Alexander*: So say I to you that have the Livery and Name of God, and do the drudgery of Satan; either learn to be holy, to be good, or be no more called Gods.

Sir, observe it, is it comely for a God to swear; for a God to wrong his neighbours; for a God to prophane Gods day; for a God to despise godliness, and godly men; for a God to keep company with

those that are of their father the Devil; for a God to live without God in his affections, house, and conversation! Blush O guilty Justice, or Ruler, and be ashamed, and either amend thy life and nature, or disown this name of God.

I have sometime read of *Luther*, that he used to repel the darts of temptations with this shield, I am a Christian, I cannot do it: O would you but think when your hearts, or lives are swerving from God, I am called a God, and cannot, may not do the work of the Devil. I may not do any thing unworthy the name of God; it might be helpful to you against the assaults of Hell.

Nemo errat sibi ipsi, sed dementiam spargit in proximos. Sen. Ep. 94.

Besides, you had the more need to walk in the way of Gods Commandments, because you have many following your steps: They that have many at their heels, had need to be holy, least they cause the souls of others as well as their own to miscarry for ever. Sin (especially in great men) is like leven which foureth the whole lump, 1 *Cor.* 5. 6.

The bodies of men do not sooner take infection then their souls. If the great trees fall, they usually brush and beat down smaller ones with them. When two or three men of renown, famous in the Congregation, begin a mutiny against God they shall not want company to joyn with them, *Numb.* 16. If the Princes of the people be guilty of Rebellion, how soon is the whole Congregation in the same transgression? *Numb.* 13. 28, 29. *Numb.* 14. *init.* When a disease hath once taken the head, how often doth it thence diffuse it self into other parts of the body? When *Charles* the fifth went into *Italy* to be Crowned Emperour, being troubled with the Headach, he cut his hair short, the great Courtiers followed his example; so as long hair so much in fashion before, grew quite out of fashion in his time. *Strabo. Hisp. Exer.*

The whole Army of souldiers will follow their Leader.

Alexander used to carry his head on one side, whereupon

upon his Courtiers to imitate him did the like. Before *Vespasians* time the *Romans* were grown to great excess in cloaths and furniture for their houses; and though many laws were made against it, they could not be restrained: but when he came to the Crown, being a temperate and moderate Prince, all their former vanity grew out of use. So true is that saying of King *Alphonsus*, That as certain flowers move after the Sun, so the people follow the manners of their Princes: And certain it is, that the common sort, like a flock of sheep, which way the first goeth, all the rest follow. The actions of Rulers are often the rulers of the peoples actions. The vulgar are like soft wax, taking any and easie impression from the seals of great men. When men of quality swear, roar, deride Religion, dwell without God in their houses, *&c.* how quickly do their neighbours take after them, and justifie their practices by such patterns, thinking they sin *cum privilegio*, if they sin *cum Principe!* But now, if a great man walk with God, condemn and reprove sin by his works as well as by words, (being as the chief Magistrate of *Israel* was, mighty in word and deed, *Act.* 7. 22.) if he pray with his family, keep the Lords day strictly, work out his salvation diligently, how prevalent will such an example be to the inferiour people! surely as when the Mountains overflow with water, the valleys are much the better; so when these Mountains (as Rulers are called, *Micah* 6. 7.) overflow with the water of grace, the plains will abound the more in fruit.

Think therefore how comfortable it will be for thee by thy holy life to direct others in the way to heaven; and how lamentable will it one day be to thee, shouldst thou lead others in the road to Hell? How deep wilt thou sink into hell, that shalt be pressed down under the weight of thy own and thine

Hain. in vit. Lutheri.

other mens sins? I remember *Luther* mentioneth this to be one of the Papists tenents, That if the Pope be so neglectful of his own and his Brethrens salvation, and so unprofitable and remiss in his place, that he carries a long with himself innumerable people to be eternally tormented, no mortal man ought to reprove him for this sin. But sure I am, the Immortal God will reprove both him and you for such crimes, when ye shall meet in the other world, where the weight of sin will be sufficiently felt, and the worth of the soul (which is destroyed by it) shall be fully known.

Further, It behoveth you the rather to walk as Gods, because others do not only sin with you, but suffer for you. When King *David* numbred the people out of pride, how did God number the people to the Pestilence! 2 *Sam.* What bitter fruits doth God make *Israel* to feed on, *Jer.* 15. 2. *Such as are for death to death, such as are for famine to famine, such as are for the sword to the sword!* But if you would know the root from which those sowre fruits spring, *Because of* Manasseh *the King of* Judah, *for that which he did in* Jerusalem, *v.* 4.

Whether, saith one, a Gangreen begin at the head or the heel, it will kill; but a Gangreen in the head will kill sooner then one in the heel; Even so will the sins of great ones overthrow a state sooner then the sins of small ones; therefore the advice of *Sigismund* the Emperour, when a motion was made for Reformation, was, Let us begin at the Minorities, saith one; No, rather saith he, Let us begin at the Majorities; for if the great ones be good, the meaner cannot easily be evill.

Secondly, It exhorteth you to work as Gods. I shall branch this Use into three Particulars.

1. Execute Justice impartially.
2. Excell in shewing Mercy.
3. Promote Piety to the utmost of your power.

First,

First, Execute justice impartially. God is a God of Justice & judgement, *Isa.* 30.18. The most just, *Job* 34. 17. Others may do justly, he cannot but do justly: Justice which is an accident in others (and therefore may be separated from them) is his very Essence, his Being. Be ye therefore like God. *Let Justice run down like water, and Righteousness like a mighty stream.* Wear the same garments which he doth, *Isa.* 59. 17. *He putteth on Righteousness for a Breastplate, and the Helmet of Salvation upon his head.* Such garments did holy *Job* wear, *I put on Righteousness, and it cloathed me, my Judgement was as a Robe and a Diadem*, *Job* 29. 14. Kings and Princes wear Crowns and Diadems, Judges and other Officers wear Robes and other Ornaments. Now saith *Job*, others place much of their glory and state in their Robes, in their Purple vestments which strike a reverence in the Subject toward his Superior, adding in the estimation of men Majesty to the person, and solemnity to the action of the wearer: but I place my honour in Justice and Judgement; I think my self better cloathed with these real vertues, then others with their empty marks & ensigns of dignity.

I say, Execute Justice impartially, that is, without fear or favour; *Ye shall do no unrighteousness in judgement; thou shalt not respect the person of the poor, nor honour the person of the mighty, Lev.* 19.15. as if he had said, ye cannot deal righteously, if ye spare any, because he is poor, or because he is rich. It is a principle in Moral Policy, That an ill executor of the Laws is worse in a State then a great breaker of them. And the *Egyptian* Kings presented the Oath to their Judges, not to swerve from their consciences, though they received a command from themselves to the contrary. Neither fear of greatness (It is a mercy to have Judges, saith *Cicero*, *modo audeant, quæ sentiunt*) nor favour of nearness should make Magistrates deviate from the Rule.

It was a strange yet true saying, There was more justice in hell then in *France*; there the guilty are punished, be they never so great, they do not escape; but in *France* it is otherwise; may it not be said so of *England?*

When *Caricles* the son in law of *Phocion* was accused for taking bribes, he desired his Father to defend his cause; but he answered him, I took thee for my son in law in all honest matters only. A Magistrate should be an heart without affection; an eye without lust; a mind without passion; or otherwise his hand will do unrighteous actions. He that goeth to the Seat of Judicature, must leave his affections (as *Abram* his servants when he went to the Mount) behind him. A Justice must like the earth, cherish and nourish the low Violet as well as the tall Cedar. The *Græcians* placed Justice betwixt *Leo* and *Libra*, thereby signifying, that there ought to be both magnanimity in executing, and indifferency in determining. But the impartiality of a Ruler is notably set out by the Throne of the house of *David*, which was placed in the gate of the City, towards the Sun rising, as some observe. In the gate, to tell us that all who went in and came out at the gate, might indifferently be heard, and have free access to the Judgement Seat; but towards the rising of the Sun, to shew that their judgement should be as clear from corruption, as the Sun is clear in his chiefest brightness.

Psal. 122. 5.

It would be an ornament unto, and tend to the settlement of Magistracy (*for the Throne is established by righteousness, Prov.* 16. 12.) if those two Verses which some say are written in letters of gold over the Tribunal in *Zant*, were practised by every Court of Justice.

Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, jura, bonos.

In the executing of Justice there are two things mainly to be minded.

1. That you be terrors to evil doers; this is expressed as one of your chief duties, *Rom.* 13. 3. If men

men be fearless in sinning, surely you should not be fearful in sentencing them for their sins. God hateth iniquity; He is of purer eyes then to behold it, the evill of sin never got a good look from God, and why should it from the Gods? *Edward* the Confessor was held a bad Prince, not by doing but enduring evil. God was angry with *Eli*, and telleth him that he would judge his house for ever for the iniquity which he knew, because his Sons made themselves vile, and he restrained them not, 1 *Sam.* 3. 13. *Eli* was a Magistrate, and should have put forth his authority and punished those ungodly children, but because he did not, God punisht both him and them. O it is dangerous to do the work of the Lord negligently. Sir, Do not you (or might you not upon inquiry) know of them that prophane Gods day, blaspheme his name, frequent Ale-houses and the like? do you restrain them? Do you fright such offenders with your frowns, and shew your love to their souls by executing Justice on them for their sins? If you do not, look to your self; for God hath Iron hands for Justices that have leaden heels, and will one day strike them home, for forswearing themselves to spare others. He will be a terror to thee, and make thee a terror to thy self who wilt not at his command be a terror to evil doers. Thou sinnest in others, whilst thou sufferest them to sin, and thou shalt one day suffer with them, *Rev.* 18. 4. Thou art afraid to offend thy Neighbours, I tell thee, God will make thee know twere better offending all the world, then one God. I beseech you, make it appear that you are Magistrates by being men of courage; be as bold in executing as others are in transgressing the law. Shall iniquity be brazen-faced, and authority hide it self? If the offendor be in robes, be not afraid of him, but make him afraid of you. I have read that the *Athenian* Judges sat in *Mars-street*, to shew that Rulers should be men.

Dan. Hist.

Our old word *Koning* and by contraction King, comes of *Con*, saith *Becanus*, and comprehendeth 3. things, *Possum*, *Scio*, *Audeo*.

men of valour; Cowards are more fit to be slaves then rulers. A Magistrate should be like *Moses*, in his own cause as meek as a Lamb, in Gods cause as stiff as an Oak, as bold as a Lion. All dare disparage him who dareth discourage none. How punctually doth Scripture tell you, that this ought to be your practice! Magistrates, saith *Peter*, are sent for the punishment of evil doers, 1 *Pet.* 2. 14. And *Paul* saith, *If thou doest evil, be afraid; for he beareth not the sword in vain. For he is the Minister of God, an avenger to execute wrath on them that do evil, Rom.* 13.4. The sword which is carried before him, as an Ensign of his power, is not for shew or for fashion, but for the wounding disorderly persons. *A wise King* saith Solomon, *Prov.* 20.26. *scattereth the wicked and bringeth the wheel over them*, a kind of punishment then in use, and now in many places. Especially be severe to them that prophane the Sabbath, that Queen of dayes, that golden season of grace. *Nehemiah* would not spare the chief men that prophaned this chiefest of dayes, *Nehem.* 13. 17. This is one of the chief precepts which the Lord of Sabbath commandeth you, *Exod.* 20. *Exod.* 23. 12. *Englands* disturbing Gods rest, hath raised God to disturb *Englands* rest.

He that spareth the bad, hurteth the good. The Chirurgion must cut off incurable members, and the Physitian of the State must purge out the peccant humours of the body Politick, least they infect and injure the whole. The execution of Justice is like a clap of thunder which striketh few, but frighteth many. *Smite a scorner, and the simple will beware, Prov.* 19. 25. Thus by not punishing the evil, both the good and bad are (though unjustly) punished; yet the greatest injury is to the Ruler, by the offendors impunity; for besides the guilt which he contracts on his soul, and thereby Gods eternal wrath, he is oftentimes punished in his body, and made

Pœna ad unum, timor ad omnes.

made an example of Gods Justice to others. When the French King was perswaded by the Duke of *Sully*, to banish that generation of Vipers, the Jesuites, he would not, saying, Give me security then for my life But he was shortly after stabbed to death by their instigation. God doth not seldom make them examples of his judgements, that will not make others examples of justice. *Henry* the fourth.

Secondly, That you be Protectors of them that do well. The Holy Ghost telleth you that you should be for the praise of them that do well. Courts of Justice should be Cities of refuge to them that are unjustly and causlesly pursued; like *Noahs* Ark, to take in and give rest to those weary Doves; like the horns of the Altar, to which innocency should flie for protection. *Mine eyes* saith David, *shall be upon the faithfull in the Land, Psal.* 101. 6. Hide the godly especially under the shadow of your wings. Piety hath too much been bespattered with obloquy, and holiness suffered under the name of baseness. *Mali esse coguntur ne viles habeantur*; Men have been necessitated to be vicious, lest they should be accounted vile. Be you not only patterns, but Patrons of purity. Let the world know that greatness can own and countenance goodness. The Kings of *Gerar* were called *Abimelech*, which signifieth My Father, *Gen.* 30.2. noting that a King should be as carefull and mindfull, as tender and chary of his Subjects (especially good ones) as Fathers of their children. Alas, if the Magistrates will not own them, what what shall the godly do! The Devil raiseth all the the Train-bands of hell against them that march to heaven. The world loveth its own, but because they are not of the world, therefore the world hateth them; their neighbours malign them, and rage because they dare not run to the same excess of riot. The whole Parish if occasion be, will be gathered together against those that are pious, especi- *Salvian.*

ally if they be zealous (for Gods glory) against others impieties. Now since God hath set you up for their shelter, surely you are concerned to secure them in times of danger. Sure I am that it is a priviledge and honour to you, that you may be serviceable to the people of God. God carrieth them upon Eagles wings, *Exod.* 19.4. as tenderly as the Eagle her young ones, of which some observe, she carrieth her prey between her Talons, but her young under her wings; and if a Fowler shoot at her, she will first have her own body shot through, before they shall be hurt. God is therefore called their shield, *Gen.* 17. 1. Now a shield is between the body and the weapon. Look therefore that you imitate God in this. Remember that men were not made for you, but you were made for them; God took *David* from the sheepfold to feed *Jacob* his people and *Israel* his inheritance, *Psal.* 78. 70, 71.

It was said by *Nazianzen* of *Athanasius*, that he was *Magnes & Adamas*: an Adamant in his stout resolute carriage against vice, and a Load-stone to encourage and draw vertue to him. And the wise man telleth us, *The Kings favour is towards a wise servant, but his wrath is towards him that causeth shame, Prov.* 14. *ult.* As the wind hurteth not the reeds and corn which yield to it, but rooteth up the sturdy stubborn Oak which will not bow; so the Ruler should deal sharply with the obstinate, but gently with the mild and flexible.

Augustus Cæsar in whose time Christ was born, was so tender of his people, that when he died they wept saying, Would he had never been born, or never died! *Sueton.*

Secondly, As you should work like Gods amongst men in executing Justice impartially, so likewese in shewing mercy: *God is the Father of mercies*, 1 Cor. 1. 3. *Rich in mercy*, Ephes. 2. 4. *He hath multitudes of tender mercies*, Psal. 51. 1. *He is abundant in*

mercy,

mercy, 1 Pet. 1. 3. *His mercy is free*, Rom. 9. 15. *Great*, Psal. 57. 10. *Matchless*, Jer. 3. 1. *Sure*, Isa. 55. 1. Mercy as one observeth, is the chief of all Gods attributes, though in themselves they are all equal; but in regard of our necessities, as Oyl swims above all other liquors, as the Eagle is the chief of Birds, the Lion of Beasts, Gold of metals; so mercy is the chief of all Gods attributes. He hath a Mercy-seat, to note that he sitteth at ease when he is shewing mercy. Whereas judgement is his strange work, *Isa.* 28. 21. we read likewise that mercy pleaseth him, *Mica.* 7. 18. Thus the Gods should be mercifull men, your hearts should be full of mercy, and pitty to the sinner, when your hands are executing justice against the sin.

Mr. *Calamy* on *Ezek.* 36. 32. *p.* 30. before the Parliament.

The Bee doth not sting till provoked: *God doth not afflict willingly, nor grieve the children of men*, *Lam.* 3. 33. There should be bowels of compassion in him that pronounceth sentence of condemnation.

Ille dolet quoties cogitur esse ferox.

Augustus never pronounced a deadly sentence without deep sorrow.

Our Laws forbid Butchers to be Jurors, because it is supposed they will be hard-hearted. Among several qualifications which the Jews required in their Judges, these were two; 1. That they should be Fathers of children, hoping that their paternal affection would incline them to commiseration. 2. That they shou'd not be Eunuches, for they conceived such very cruel. It is a bestial cruelty to delight in blood.

Godwin. Antiq.

The Laws of *Draco* are generally condemned, for they were written in blood, and the offender was sure to die of what nature soever his offence was. *A. Gell.*

Ferina rabies est sanguine & vulneribus gaudere. Senec. de clem. lib. 1. cap. 24.

Our English *Deborah*, Queen *Elizabeth* did not with-

without cause exceedingly prize *Seneca's* first book of Clemency, because it treated of that which is so needfull to a Prince.

Nero in the beginning of his Empire being requested to set his hand to a warrant for the execution of an offender, would say, *utinam nescirem literas.*

It is the Devils work to be *Abaddon*, a destroyer. It is Christs work to be *Goel* a Redeemer. *Mercy and truth preserve the King, his Throne is established by mercy*, Prov. 20. 28. Mercy sometime to them that sin through weakness, may be as profitable, as severity to them that sin through wilfulness.

Sileſ.

It was certainly a cursed speech of that man or rather Monster, (whom the *Italian* Orator mentioneth) that being a Judge said, To hang many is my Jubile, and a great execution is my great recreation. The expression of the Roman Emperour is worthy of imitation, That he had rather save the life of one of his Subjects, then take away the lives of a thousand of his enemies. Life is a precious jewel, more worth then all this world. *Skin for skin and all that a man hath will he give for his life, Job* 1. It is not therefore to be taken away for every trifle. I do not now dispute the question, Whether any Theft may lawfully be punished with death, but I am sure, every Theft ought not. The Romans had their Axes and Rods carried before their Consuls, to shew that if the lesser punishments, as of the rods, would serve, the greater of the Axe should not be used. And they did justly lament the cruelty of those tribunals where the cheap prescription of lives made the Judgement-seat differ little from a Shambles.

Plut. in vit. Jul. Cæs.

3. Work as Gods among men in promoting piety to your power. The great design and work of God is to promote holiness in the world. This was his aim in his internal work or his decree, *Ephes.* 1. 4. This is the great end he drives at, in his external works. As in the work of redemption, *Tit.* 2. 14. *Luke* 1. 92. In bestowing his word. (The precepts in it are the perfect rule of godliness, *Gal.* 6. 16. the promises are pretious encouragements to godliness,

nesse, 2 *Cor.* 7. 1. the threatnings are like the Angel with a drawn sword in his hand to deter men from the way of ungodlinesse, *Rom.* 1, 18.) And his works of providence are to the same purpose. Afflictions are like the fire to consume the drosse, and purifie the gold, *Heb.* 12. 6. Mercies are like the warm influences of the vernal Sun to draw forth the Sap of grace, and hasten mens growth in holinesse.

Thus should the Gods promote godlinesse as the chief businesse which the most high God hath given them to do. Other things of what nature soever which come within the reach of their care, are questionlesse much inferiour to this. And this they should do, Partly by their patterns in being examples of godlinesse to their people; Their lives should be so exact that they should be able to say as *Gideon*, Judges 7. 17. *Look on us and do likewise*, or as *Paul*, Walk as ye have us for an example.

Prima Magistratus cura debet esse, religionem veram promovere, & impietatem prohibere. Amesius de conscientia lib. 5. cap. 25.

In hoc reges Deo serviunt in quantum reges. Aug.

Partly by your precepts; your edicts and commands should be like those of *Asa*, 2 *Chron.* 14. 2. 4. *Asa did that which was right in the sight of the Lord. He commanded* Judah *to seek the Lord God of their Fathers, and to do the Law and the Commandment.* Mark, upright *Asa* did not leave men to choose their religions, nor to live as they listed, but he commanded them to obey Gods Law. He did not strictly enjoyn the payment of Taxes or Customs, and such civil things, and leave it as a matter of indifferency whether men would mind religion or no, but his Laws did enforce and confirm the Laws of God, as far as he was able.

Partly by countenancing, maintaining and providing able Ministers, 2 *Chron.* 19. 8. 1 *Cor.* 9. 13. for the Church; as also by taking care that they discharge their trusts faithfully, 2 *Chron.* 29. 3, 4, 5. 1 *Chron.* 16. It is observed of *Julian* the Apostate, that to root up Christianity he disgraced the Orthodox Ministry, took away Church maintenance and forbad

Christian Schools and places of learning; so *Sozomen lib.* 5. *cap.* 5. This very course is now cryed up, the Lord prevent it. The Prince indeed is not called to be a publike Preacher, but he hath a call to see that none abuse that calling to the hurt or poyson of his people.

Plato would not permit in his Common-wealth any such person as asserted God the Author of sin.

Partly by suppressing and discountenancing them whose doctrines or lives hinder godliness. Suppressing evil is necessary for the promoting good. Holy *Asa* removed his Mother from being Queen upon this very account, 1 *Kings* 15. 12, 13. The toleration of any in such sins is an intolerable sin. And the jealous God will one day make Magistrates know, that they shall bear his anger for bearing such evill doers as blasphemers and Hereticks are.

Christianus nulla re magis dignosci potest quam si Deo factas contumelias & blasphemias severissime ulciscatur, suas obliviscatur. Gnevara in ep. ad Car. 5.

I speak not against a true Christian-liberty in things that are indifferent, or in things that are not fundamental; but I cannot but speak against this Antichristian licentiousness, which is (though under other terms) so much pleaded for; It may well make a dumb child speak when his Father is so deeply wounded in his Word, Honour, People, and Ordinances, as he is in our dayes. If State-reason compel men to suffer it, they must know that it will prove State-ruine. Shall it be treason and death to speak thus and thus against men that are mortal, weak Gods? and shall it not at all be penal to blaspheme the Almighty and Everliving God, in denying his Truths, which are more worth then the whole world? Surely Blasphemies, Idolatry and Heresies, sins against the first Table, are greater (as being more directly and immediately against God) then sins against the second Table, and therefore deserve punishments; *vide* 1 *Kings* 18. 18. *Exod.* 21. 17. *Levit.* 24. 10. to the 17. *v.* *Job* 31. 25, 26, 27. *Deut.* 13. *per totum*; though care should be first had, and means used for the informing and reforming such offenders.

Suffer

Suffer me (as *Elihu* said, *Job* 30. 2, 3.) a little, and I will shew you what I have to speak on Gods behalf; I will fetch my knowledge from Scripture, and will ascribe righteousnes to my Maker. Because in our unholy, and therefore unhappy dayes, the very duty which I am urging the Magistrate to, is questioned as many other truths are; I shall speak a little to it. This Popish doctrine is now almost generally entertained, That Magistrates have nothing to do in matters of Religion (as some others Jesuitical tenents are now on foot.) *Parsons* the *English* Jesuite in his memorial for Reformation, adviseth that all the Colledges in the Universities with their Revenues, should (not be imployed as now they are, for the encouragement of godlines and learning but) be setled on six men, and also what ever Mannour or Parsonage belonged to the Church; that no mans conscience be pressed for matters in Religion: That there should be no fixed Ministers, only some Itinerary Preachers: This is the way saith he, for Popery to flourish in *England*, though he nameth more wayes. But that Magistrates ought to meddle in matters of Religion, and promote it to their power, may appear clearly to them that are not wilfully blind.

Princeps nihil statuat de religione, saith *Mariana* the Jesuite. *Marian. cap.* 10.

First, from the practices of godly Rulers; What *Asa* did, hath been already mentioned. *Hezekiah* was a Prince that did also promote Piety, 2 *Chron.* 29. 2, 3, 4, 5. 25. 30. & in 2 *Chron.* 30. & 5. which places are large (therefore not here recited) but full to our purpose, wherein *Hezekiah* commanded the Levites to sanctifie themselves, to praise the Lord with the words of *David*, and both Priests and People to keep the Passeover.

So *Josiah*, 2 *Chron.* 34. 3. *ult.* *And the King stood in his place, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandements. And* (mark) *he caused all that were present*

in

in Jerusalem *and* Benjamin *to stand to it. And the Inhabitants of* Jerusalem *did according to the Covenant of God. And* Josiah *took away all the abominations out of all the Countries that pertained to the children of* Israel. (Observe) *And made all that were present in* Israel *to serve, even to serve the Lord their God. And all his dayes they departed not from following the Lord.* He made them to serve the Lord both by his precepts, and by the punishments he inflicted on them that would not. This text can never be answered. All the subtile evasions which Jesuitical heads have used to make it invalid, could never do it. For if as some affirm, it is not binding to us under the New, because it is delivered in the Old Testament, then Faith in Christ and Repentance, which are the sum and substance of the Old Testament are void also; and so they may rob us, if we will believe them, both of our Saviour and Salvation *.

* It is observable that in the *Kings* and *Chronicles*, when *Henry* the sixt mentioneth the lives of the Kings of Israel, he doth in the first place take notice how they dealt in matters of Religion, whether they brake down the graven Images, or cut down the groves, or tooke away the high places, or the like.

Nay an Heathen King enacted a law, that whosoever would not obey the Law of God, as well as the Law of the King, that judgement should be executed speedily upon him, whether it be unto death, or to banishment or confiscation of goods, or imprisoment, *Ezra* 7. 26. And for this Law holy *Ezra* blesseth God, v. 27. so *Ezra* 6. 11. *Dan.* 3. 29.

Eusеb.lib.2.de vit. Constantini, cap. 44.
Theodoret.lib. 5. cap. 20.

Besides these patterns in Scripture, we have the like in Ecclesiastical Writers. *Constantine* a godly Emperour, purged the Church of Idolatry, and established the worship of God by his own Imperial commands. *Jovinian* also and *Theodosius*, by their Royal Edicts set up and restored the true Religion, which *Julian* and *Valens* had put down and discountenanced.

Secondly, The precepts given by God to Rulers, speak this to be their duty. God commandeth him to write him a copy of the Law, *Deut.* 17.18. For what end, but that he might keep it himself, as he is a man, and

and take care that others should not break it, as he is a Magistrate. It was an ancient Ceremony in *Israel* at the Kings Coronation, that when the Crown was set on his head, the Book of God should be given into his hand, 2 *Kings* 11. 12. to shew that God committed the care of Religion principally to him, that by his power and authority it might be established in his Dominions.

God commandeth Magistrates to be for the good of their subjects, *Rom.* 13. 4. For good, that is, for thy natural good in preserving thy life in safety; for thy civil good in securing thine estate; for thy spiritual good in establishing the true worship of God, as a keeper of the first Table; Nay, the way to promote the civil good of a people, is, by promoting their spiritual good. That Common-wealth will certainly stand longest, which hath not State-Policy, but State-Piety for its foundation. How many Nations have confirmed this truth, *Ubi non est sanctitas, pietas, fides, instabile regnum est!* A Nation without Religion, is like a City without walls, naked and open to all enemies; like a building without a foundation, which will quickly be overthrown. Religion to a people is as the *Palladium* to the *Trojans*, as the *Ancile* to the *Romans* which kept them safe. The want of this overthrew the great Monarchies of the world. What besides this, hath turned so Kingdoms into ruined heaps, and Cities into solitary Deserts? If a fruitful land be turned into barrenness, is it not for the iniquity of them that dwell therein! *Psal.* 107. 34. *Tully* observed, that the glory of *Greece* quickly decay'd when the people were given to evil opinions, and evill manners. Those Rulers that tolerate heretical persons, do but nourish a Snake in their bosoms, and cherish a worm that in time will eat out their own bowels.

Par. on Rom.

Cicero de legib.

Besides, God promiseth that Magistrates shall in the days of the Gospel be nursing Fathers & nursing

Mothers to his Church, *Isai.* 49. 23. which surely was never meant of procuring only their corporal, but chiefly of promoting their spiritual good.

Vide Zanch. de Magistrat. Gerh. loc. com. Wallæum de eodem sub. Willet. in Rom. 13. *controver.* 4.

O consider, is it not reasonable as well as religious, that you who rule by God, should rule for God? that that power which you have received from him, should be improved mostly for him? Remember your time is short, your opportunities are many, your work is great, and your account will be heavy; therefore work the work of him that sent you into the world. It was a saying of *Becket*, sometime Archbishop of *Canterbury*, when he was perswaded to deal moderately with the King, *Clavum teneo & ad somnum me vocas*, Do I sit at the stern, and would you have me sleep? Sirs, you steer the rudder of the State, you sit at the Helm of the Common-wealth; should you be sleepy or slothful? I beseech you to be doing for the furthering Piety, & the Lord will be with you.

Now that Magistrates may be enabled and incited to walk, and to work, as Gods among men; I shall deliver a few directions, and two or three motives, and then conclude.

First, If you would walk and work as Gods, then get divine principles. According to your principles, such will your practices be; water riseth no higher then its Fountain: If therefore you would walk as God, and work for God, you must both walk and work from God. If ever the hand of the dial point, and go right without, the wheels and poises must be right within. It is noted of true and sincere Saints, that acted for God in the Regal Office, That their hearts were perfect with the Lord, 1 *King.* 15. 14. *Isai.* 38. 3. This spiritual life in their souls made them warm and zealous for their Saviour. *Caleb* that followed the Lord fully, had another spirit, a different principle from the ten carnal Princes, *Numb.* 14. 24. Mens actions will then be sacred, when their affections are sanctified. He

that

that followeth God he knoweth not why, will forsake God he knoweth not how. A Magistrate that is zealous for God only because the times favour such, may soon be brought to be as zealous against God. He that is not knit to his service with the heart-strings of love, spun out of a renewed nature, will easily be parted from his service. Such slavish spirits will serve God no longer then they can serve themselves of God. When *Jehu*'s interest & Gods are conjoyned, as in rooting out the idolatry of *Baal*, how fiery is *Jehu*? how furiously doth he drive? He slayeth all the false Prophets, he breaketh down the Images of *Baal*, and the house of *Baal*, and maketh it a draught-house, 2 *King*. 10.25, 26, 27. But when Gods Interest and *Jehus* are divided, as in the Calves at *Dan* and *Bethel*, there *Jehu* must be excused, he will uphold them (as some do by that Monster of Toleration) out of State policy, expecting that they should uphold him, 2 *King*. 10. 27, 28. But what was the reason of this? Surely the want of this divine principle; the fire of *Jehu*'s zeal was (not lighted at the Altar, for then it would have continued burning, but) kitchen fire kindled at a common hearth, and therefore would burn no longer then it had such gross matter as his own credit or profit to feed it, when this fuel was taken away, his fire went out; look in vers. 31. *Jehu walked not in the law of the Lord with all his heart*; his heart was not perfect, it was not cast into the fire of the Word, and new-moulded by the Spirit of God. The want of this foundation over-turned all that beautiful building which *Jehu* had set up.

It is a question in Politicks, Whether a wicked man may be a good Magistrate? It is I suppose possible for a wicked man when he is in authority to do some good; but I conceive he will hardly do the good he ought; or like *Caleb*, stand for God when the times are against God, when the people talked of stoning

him; but like the King of *Navarre,* he will launch no further into the Ocean then he can be sure to get back safe. Such a man is like an Horse with a thorn in his foot, which may go fairly on in good wayes, but if he come to hard wayes, he will halt, and discover himself. He that hath not gone through the pangs of the new birth, and heartily taken God in Christ for his All, and thereby secured his eternal estate, will scarce hazard his name or estate, much less his limbs or life for God, as he must do that will be faithful unto the death: For with what heart can he look that danger in the face, which for ought he knoweth may kill both body and soul?

Or if he be very bold and venturous for God, yet being an evil man, he can never do good (by all his activeness as a Ruler) to his own soul. God may give him parts, and gifts, and courage, (as a Noble man giveth dainty fare to his Nurse) not out of love to him, but for his childrens sake. He may like a ship, be instrumental to land others at some happy Port whereon it never entereth it self; He may be very helpful to others temporal, nay and eternal salvation, and yet miss himself: *Jehu* by acting for God, got a lease of an earthly Kingdom for three or four lives, but he lost the heavenly one for ever. The most that I know, that a civil yet unsanctified Magistrate gets by his forwardness and heat for God, is only a cooler hell; though your names are divine, yet if ye be not partakers of the divine nature, ye are lost for ever. Now what advantage will it be to you, like *Noahs* Carpenters, to build an Ark for the saving of others, and to perish your selves!

Believe it Sirs, If ye would have good fruits in your lives, there must be this root of holiness in your hearts; *A good man out of the good treasure of his heart bringeth forth good things.* What water is in the Well, such will be in the bucket; and what ware

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is in the shop, such will be on the stall; therefore when God promiseth that men shall walk in his wayes, and keep his judgements, and do them; he promiseth also to put his Spirit, or a new spirit into them, which should enable them thereunto. *Ezek.* 11. 19. *Ezek* 36. 26, 27. The flesh will serve to enable a man to walk after the flesh; but the Spirit of God alone can enable man to walk after the spirit. Natural light is not sufficient to mortifie natural lusts: It may cover for some time, but can never kill sin. Some men may be like the Lyons in *Daniels* den, chained up, or restrained, and yet have their ravenous dispositions, their old carnal hearts still. Civility though commendable, yet without inward sanctity, is not sufficient to prove one interested in a Saviour, or in a state of salvation. There is as much difference between a Moral man and a real Christian, as between a liveless picture and a living person: A Lion and a Lamb, a Raven and a Dove; darkness and light, death and life do not differ more then a sinner and a Saint, then a man only civilized and a sanctified Christian.

O Sirs, think of it seriously, the terms upon which salvation may be had, are the same to you and the meanest beggar, *John* 3. 3. If heaven be not in you by the indwelling of Gods Spirit renewing you in the Spirit of your mind, it is impossible that ever you should be in heaven. The tide of your natures, and the wind of your affections must be turned the clean contrary way to what they are by your birth, if ever you sail to the Haven of Heaven. Labour therefore as for life, for this principle of spiritual life, without which you cannot escape the second death.

The smoak of a great mans sacrifice smels never the sweeter before God, because he is perfumed with Musk, or cloathed in Silk.

Secondly, If ye would walk and work as Gods among men, then your rule must be divine as well as your principle. Every calling hath some rule to go by, in conformity to which, their excellency

consisteth. The Lawyer hath his *Littleton* and *Coke*; the Physitian hath his *Galen* and *Hippocrates*; the Philosopher hath his *Aristotle*; the Christian hath the Word of God, a sure and a perfect rule to walk by, *Gal.* 6. 16. And this Word of God is in a special manner commanded and committed to the Magistrate as his Directory, *Josh.* 1.8. *This Book of the Law shall not depart out of thy mouth*, (saith God to the chief Governour of *Israel*) *but thou shalt meditate therein day and night, that thou maist observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.* And *Deut.* 17. 18,19. *The King that sitteth upon the Throne, shall write him a copy of the Law: And it shall be with him, and he shall read therein all the dayes of his life, that he may learn to fear the Lord, and to keep all the words of this Law.*

It is a Maxim of the Law of *England*, that the Law it self ought to be the rule by which all Judges must be regulated, all controversies tryed, and all cases decided. It is good to keep close to the laws of men (that are warrantable by Scripture) but it is best to keep close to the Word of God; There are the best precepts for justice, the best patterns of just men; nay, and of the Infinitely righteous God. You have the example of God himself, how just, how holy he is in all his doings, how he walketh, how he worketh. *Cæsars* ambition was to imitate *Alexander*; *Themistocles* endeavoured to resemble *Miltiades*. Do you labour to be like God, to hate sin, to love holiness, to discourage the prophane, to countenance the pious, to be active and zealous both by your patterns and precepts for the glory of God.

In all your difficulties make the Word of God your Counsellor; in all your doubts let Scripture resolve you: You may look too much to the light within

within you, which is imperfect and (*1 Tit.*) defiled (as Quakers make a Christ of it) but you can never look too much to this light without you, which is perfect and pure, without the least blemish or defect.

The *Jews* say, that if Printing had been found out in the time of *Moses*, yet was the King bound to write out two copies of the Law with his own hand; one to keep in the Treasury, and the other to carry about with him as his *Vade Mecum*. *Alphonsus* King of *Arragon* (as some say) read over the Bible fourteen times with *Lyra's* Notes upon it. And that renowned Maiden Queen *Elizabeth*, when she passed in triumphal state through the City of *London*, after her Coronation, when the Bible was presented to her at the little Conduit in *Cheapside*, she received it with both her hands, and kissing it, laid it to her breasts, saying, that it had ever been her cheifest delight, and should be the rule whereby she would frame her Government. This was the delight, the joy, the counsellor of that Magistrate that was after Gods own heart, *Psal.* 119. 70. 111, 24. And this made him wiser then his Teachers, then his Elders, *Psal.* 119. 97. *to* 100. And indeed this Book of Books only can make a wise and good Christian, Captain, Counsellor, and Ruler. Let therefore the ballance of the Sanctuary weigh all, the Oracles of God decide all, the rule of the Word square all, and then nothing will be amiss. Let the Bible be to you as the pillar of fire by night, and the cloud by day to the Israelites, directing you through the Wilderness of this world, till ye come to the true *Canaan*.

Theodosius the second, wrote the New-Testament out with his own hand. *Speed* Chronic.

It was a memorable saying of King *Edward* the sixth, when he was crowned, and had three Swords put into his hands, (signifying his power over three Nations, *England*, *France*, and *Ireland*) *Deest adhuc unus gladius, viz. Sacrorum Bibliorum volumen*; *Baldæ. de Script. Brit. cent.* 2.

men; *Ille liber gladius spiritus est, & gladiis his omnibus longe anteferendus*; There is one Sword wanting, namely the Sword of the Spirit, the Word of God, which excelleth them all.

Thirdly, let your end be divine as well as your rule, if ye would walk and work as Gods among men. The Moralists tell us that actions are much specified from their ends. If your actions are materially good, yet if finally evil, they are denominated wicked. If they are according to Gods Word for the matter, yet if ye make not Gods glory your end, they are evil. Therefore if ye would have the arrows of your actions to flie right, let your eyes take right aim at this mark. Do all for God. *Quicquid agas, propter Deum agas*, saith *Luther*. As ye are men, ye were created to serve him; as Magistrates, doubly bound to honour your great Master. Gods free grace is the fountain of your power, and therefore Gods glory must be the end. It is reported of *Tamerlane*, that warlike *Scythian*, that having overcome *Bajazet* the great Turk, he asked him, Whether he had ever given God thanks for making him so great an Emperour? The great Turk confessed ingenuously that he never thought of it; to whom *Tamerlane* replyed, That it was no wonder so ungrateful a wretch was made a spectacle of misery; For you saith he, being blind of one eye, and I lame of one leg, was there any worth in us, why God should set us over two great Empires of *Turks* and *Tartars*? So truly may you think, It was meer mercy which advanced you more then others, and therefore it is your duty to advance God more then others. If ye love your souls, take heed of self. O how many millions by seeking themselves have lost themselves! by seeking their own glory, pleasure, and profit for a time, have brought themselves to shame, pain, and loss to all eternity! O Beware of

Actiones specificantur ab objecto, fine, & circumstantiis. Eustath.

Omnibus operationibus nostris, cœlestis intentio adjungi debet.

of this root of bitterness, Self. Do not like *Demetrius*, pretend to be zealous for the Goddess, when in truth it was for his gain. Or like watermen, row one way towards God and Christ, and Heaven, and look another way, towards the world, and the flesh; but give up thy self wholly to him; Lay out thy talents altogether for him; esteem it thy felicity and priviledge that thou hast more advantages then others, whereby thou mayst exceed others in serviceableness to thy Maker, Preserver, and Redeemer.

Let that Peerless Prince be thy pattern, even the Lord Jesus Christ; *I seek not my own glory, John* 8. 50. And when he came to die; *Father*, saith he, *I have glorified thee on earth. I have finished the work which thou gavest me to do, John* 17.

This was the Fathers end in your creation, *Prov.* 16. 4. *Revel.* 4. *ult.* The Sons end in your Redemption, *Luke* 1. 71. 1 *Cor.* 6. 20. The Spirits end in your Sanctification, *Ephes.* 2. 10. *John* 17. 10. Therefore let this be your end; Pray, and read, and hear, and watch over your own souls; walk inoffensively before God; work industriously for God, and do all that God may be glorified, 1 *Cor.* 10. 31.

We call not those Kings happy, saith *Austin*, who raigned long, but those who have raigned most for God; *Qui potestatem suam divinæ Majestati famulam faciunt*; That have made their authority serviceable to the divine Majesty. God can easily throw those Crowns from mens heads, which are not laid at his feet. And he will assuredly lay them low that do not set him high; for those that honour him, he will honour; but those that despise him, shall be lightly esteemed.

Aug. de civit. Dei lib. 5. *cap.* 24.

I come now to the Motives, to stir you up both to walk and work as Gods among men.

1. Consider, God beholdeth you this day; He taketh notice, and observeth how ye walk, and

how ye work. *All the wayes of man* (*Prov.*5.21.) *are before the Lord, and he pondereth all his paths.* Be your works what they will be, God seeth them, and he weigheth them in the balance of the Sanctuary, and that beam will discover it, if they be never so little too light.

He beholdeth not only your practices, but your principles; he knoweth what is the wind which causeth the Mill to go; he knoweth by what rule, and for what end, and from what principle ye act; all things are, γυμνὰ καὶ τετραχηλισμένα, naked and open in the eyes of him with whom we have to do, *Heb.* 4.13. The words are very Emphatical, and signifie thus much, That as the Lineaments and outside of the Body is very visible when it is naked and uncloathed; and as the bowels and inside are discovered when the body is dissected and anatomized; So are both your outwards and inwards, your actions and affections manifest, naked and open to God.

Nay, he beholdeth what ye do in the dark; you may work so cunningly as to hide your designs and works from men, but not from God; there is no darkness, nor shadow of death where the workers of iniquity can hide themselves, *Job* 34.22. This Sun knoweth no night, no darkness; where ever he is (and he is infinite and omnipresent) it is light, and day; therefore the eyes of Christ, *Rev* 1.14. are said to be as a flame of fire, implying his omniscience, and that he is able to disperse all darkness. For Philosophy and experience teach us, that those Creatures which have fiery eyes can see in the dark; and the reason is clear, because they do not see as we do (*Recipiendo species ab objecto, sed extra-mittendo species*) by receiving species from the Object, but by sending out species or rays, which do both inlighten the *medium*, the ayr, and apprehend the Object. Thus Christ seeth in the dark ye see: yea the darkness hideth not from him, but the night shineth as

the

the day; to him the darkness and the light are both alike, *Psal.*139.12.

Ponder then this omnipresence and omniscience of God, and walk before him, and be upright, *Gen.*17.1. The Moralist would have his Scholars to live always as in the eye of *Cato*: O do you live ever as in the eye of God. Beware what thou dost; for God seeth thee: God standeth in the Congregation, he judgeth among the Gods, *Psal.*82.1. He judgeth among you, he is present with you; not always in regard of approbation; for your deeds may be evil; but always in regard of observation.

This was *Iehosaphats* Argument to incite his Judges to care and caution, 2 *Chron.* 19.6,7. *Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the Judgement.* He is with you in the judgement; With you to commend and praise you if ye do well; to condemn and punish you if you do ill; to observe and take notice whether ye do well or ill. As if *Iehosaphat* had said, I cannot ride circuit with you, nor be present with you in all your Councils, but the Lord a greater then I, can and doth, he is with you in the Judgement: *Wherefore now let the fear of the Lord be upon you, take heed, and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of Gifts*, ver.7.

When the *Ethiopian* Judges were set in their seats of Judicature, certain empty Chairs were placed about them (some say twelve) into which they imagined the holy Angels came. And this they hoped would work in their Magistrates circumspection and fear of doing any thing unworthy the Angels eye-observation: I must tell you a greater then Angels is here, even the God of Angels; therefore be wary and watchfull, take heed what ye do. *Quintus Pius* in 2 Chro. 19.

Among the *Egyptians* it is reported, When their Rulers were set, they caused the Image of a Divine *Diodor. Sicul. lib.1.*

Numen to be hung about his neck who sat next to the Judges. The Deity is ever near you, with you, among you: Let the consideration thereof quicken you to zeal and faithfulness in all your transactions.

This made *David*, the King of *Israel*, so upright and holy in his Conversation: *I have kept thy precepts; for all my wayes are before thee*, Psal. 119.68. Observe his holy carriage, I have kept thy precepts; and its heavenly cause, for all my ways are before thee; or as in another place, *I have set the Lord always before me*, Psal. 16.8. As if he had spoken, I have not done what seemed good in my own eyes, I have not walked according to my own will, but my race hath been according to the Rule which thou hast prescribed me: I have kept thy precepts; for I considered thou wast an ear-witness to my words; therefore I did set a *watch before my lips, that I might not offend with my tongue*: that thou wast an eye-witness to my works; therefore I endeavoured that my feet might not decline thy paths: That thou wast an heart-witness to my thoughts; therefore I durst not let vain thoughts lodge within me; *I have kept thy precepts, for all my ways are before, &c.*

Surely, If *Alexanders* empty Chair, which his Captains when they met in Council, sate before them, did cause them to be kept in such good order: what behaviour should the presence of God cause among the Gods!

The Jews covered Christs face, and then they buffetted him: Men hide God from their eyes, and think to hide themselves from Gods eyes, and then make bold to provoke him.

Believe it Reader, God seeth thee what ever thou dost; he is present with thee wherever thou art; when thou art in thy Closet, in thy Family, among thy Neighbours, when thou art punishing Drunkards, or Swearers in the Parish where thou livest; when thou

thou art sitting on the bench at the Sessions or Assize, he observeth in what manner thou actest, whether coldly and carelesly, as one indifferent about the discouraging of sin, though sin deal not so mildly with men when it turneth them into intolerable and eternal flames; or whether diligently and fervently as one fired with love to his Majesty, and zeal for his glory, and hatred of iniquity. He observeth from what principle thou actest, whether from nature or grace; and for what end thou actest, whether thy own or his glory; whether it be to please such a man, or the blessed God; whether to get thy self a name, or to make his name great.

Job hath a notable expression, I wish it were written on every Magistrates heart; *He withdraweth not his eyes from the righteous, but with Kings are they on the throne*, Job 36.7. He is *totus oculus*, all eye, he seeth you through and through; his eyes are with Kings on the throne, to observe what the King doth there, to see whether Justice and Judgement are the habitation of his throne; whether the Scepter of his Kingdom be a righteous Scepter; whether he be cloathed with grace as with a garment, and arrayed with purity as well as purple; to see whether the zeal of Gods house do eat him up, *Psal* 69.9. and he prefer the Spiritual before the Temporal good of his people; to see whether he will suffer them to be lawless in Religion, and allow out of hellish policy, that which is destructive to Piety, even a cursed Toleration.

Gods eye, Sirs, may well make you look well to your waking, to your hands and hearts: Are uncleanness, injustice, oppression, lukewarmness, atheism, bribery fit objects for Gods eye? It was ordered in the Law of *Moses*, that when any went forth of the Camp to ease Nature, they should dig an hole with a Paddle, and cover it; and the reason is given; *For the Lord thy God walketh in the midst of thy Camp*;

therefore shall it be holy, that he see no unclean thing in thee, and turn away from thee, Deut. 23. 13, 14. This Law noteth how the presence of God should keep us from polluting our selves; Sin is the souls execrement; Gods walking among us should work in us an hatred of such defilements.

Gods eye may make you work as gods among men. *Cesars* Souldiers were prodigal of their blood, when he beheld them: How bold should ye be in the discouraging the sturdiest, stateliest Offenders? How forward in the countenancing the poorest, pious Christian, considering that God beholdeth you!

Epaminondas rejoyced much that he had done noble exploits, his Parents being alive to take notice of them. What noble acts soever are done for the promoting Godliness, for the stopping the mouth of wickedness by the children of the most High, are all known to the everliving Father, who recordeth them faithfully, and will reward them bountifully; be therefore exact in your walkings, and zealous in your working, *since your labour shall not be in vain for the Lord*, 1 Cor. 15. *ult.*

Secondly, Consider the day of your dissolutions is hastening. While ye are creeping only in Gods way, or doing negligently Gods Work, death is posting with speed towards you. Consider the verse following the Text; though he hath said, *Ye ars Gods, and called you children of the most High, yet ye must die like men*: Your honours, and your worships, your Majesties, and your Highness, must shortly lie in the dust, and be as low as the meanest. Diseases spare none for their fine Cloaths, high Places, or great Estates. And the Cannon of death doth as soon hit the great Commanders as the Common Souldier, it maketh no difference. *Charles* the great, *Pompey* the great, and *Alexander* the great, were all little in Deaths hands: Men in places of greatest power, are not persons priviledged from the Arrest of this surly Sergeant. Ye

Ye that are Divine in name, have human mortal natures; and as ye are Shields of the earth, so ye are earthen Shields. What is said of the Duke of *Parma*'s Sword, is true of Death; it maketh no difference between Robes and Rags, between Prince and Peasant: It is the way of all the Earth, *Josh.*25.14. The great Road in which all Travell, and the end of all the living, *Job* 30.23. The great Inn to which all travell. There is *no man*, saith *Solomon*, *that hath power of his Spirit, to retain it, neither hath he power in the day of death; there is no discharge in that war*, Eccles.8.8.

It is storied of *Alexander*, that having heard of Paradise, he was very eager of seeking it out, and for that end came into the East part of the Earth, where an old man meeting some of his Souldiers, bad them tell *Alexander* that he sought Paradise in vain; For the way to Paradise was the way of Humility which he did not take: but saith he, Take this stone and carry it to *Alexander*, and tell him that from this stone he shall know what he is. Now the stone was a precious stone, and of such a quality, that whatsoever thing was weighed with it, that was still the heavier; only if it were covered with dust, then it was as light as straw; thereby signifying that though *Alexander*, and men in Authority out-weigh others in life, yet when they are covered with dust, when death cometh, they are as light as others; all their greatness cometh to nothing. O how little Earth containeth Great Men when they die, who will not be contented with much while they live! *Quint. Curt.*

If then ye must die shortly, doth it not behove you to live strictly? If your time be little, should not your work be great for God and your souls? Whether thou wilt think of it, or no, death is approaching thee; the Sun doth not move faster in the Heavens, then thou art moving to the earth. The glass of thy Life for ought thou knowest is nigh its last sand.

sand. Sure I am thou art now nearer thine unchangeable estate, then ever thou wert: and doth it not concern thee to walk exactly among men, and to work industriously for God! O how much wilt thou wish at an hour of death, that thou hadst walked humbly with God, and wrought hard for the Lord all the time of thy life!

Tis observed among the Papists, that the Cardinals, who think their Cowle and other Religious Habits ill becoming them in their health, yet are very ambitious to die and be buried in them. And I have taken notice in several Churches, where are the Monuments of great persons, that their Effigies must be erected kneeling, with a Bible in their hands, holding their hands up to heaven, and looking very devoutly with their eyes up to the same place; when I have heard of some of them, how Prophane and Atheistical they were in their Lives; that they used the name of God often in swearing, but seldom in praying, and prized a Romance or a Play Book above, and read them oftner then the Bible. Truly thus it is, Piety that is trampled under feet by you now in your health and life (I believe it) will be a pearl of great price with you in your sickness and death; then you will think the holiest man the happiest man; the Preciset Christian in the most blessed condition; then you would willingly change states with them which are now Objects of your scorn; then you will wish that you had denied your selves, crucified the flesh, glorified God, and walked after the Spirit; that you had spent that time in Praying and Reading, which you have spent in Carding or Dicing, or vain Recreations; that you had improved that wealth and strength in the Service of your Saviour, for the honour of God, and welfare of your soul, which have been laid about the World and your lusts. O Sirs, when this time cometh, you will have other thoughts of sin and holiness, then now ye have;

have; Sin will not be so pleasant and lovely, nor holiness so mean and unworthy as now it is in your eyes.

Probably you can hear of death by the reports of others, and be little troubled; ye can *stand it out stiffly against such false fire, with We must all die,* and Nothing so sure; God knoweth who shall go next, and the like: all this while, the heart not with seriousness considering of it, so as to be preparing for it: The soul as much neglected, God as little regarded, and the affections as much inslaved to fleshly lusts as before. But when Death * climbs up to your own windows, and entereth into your Chamber and comely with its pale face to your bed side, and boldly arresteth you with a warrant from Heaven, assuring you by its symptoms on your body, that you must in good earnest into the other world, and there have all your walkings and workings interpreted and examined by the infinitely pure and righteous God, and your souls (according to your deeds) sentenced impartially, and sent immediately to Heaven or Hell; then surely your apprehensions of a new Nature, and strict Conversation, will change, and you will wish with all your souls for a little of others oyl; for your Lamps will go out. The stoutest unregenerate heart alive will droop at last, when God cometh to take away his soul, then his crest falls, and his plumes flag.

As birds build in steeples, and are never troubled at the noise of Bells, being used to it; nor ye at the sight of graves or coffins.

* That King of terrors and terror of Kings.

Now possibly thy Cup overfloweth, thou hast a large portion of the good things of this world, and they have so much of thy heart, that thou art little troubled about the things of the other world; the Table of thy life now is richly spread with honours, pleasures, relations, possessions, and these have the largest share in thy heart; in these thou solacest thy self, desiring no other Heaven: But what wilt thou do when Death shall come with a Voider, and take all away, even all thy treasure on earth? then thou wilt wish thou couldst find a treasure in Heaven, that thou mightest die the death of the Righteous, and

have thy latter end like his: But oh Friend, thou shouldst then have lived their lives, and have had thy conversation like theirs: as the Crab in the Fable told the Serpent (who when she had received her deaths wound for her crooked conditions, stretched out her self straight) *At oportuit sic Vixisse*; that she should have been straight in her life time. The way to make thy death comfortable, is to make thy life serviceable to God, and thy soul. He that would enjoy true rest when he dyeth, must labour faithfully and diligently whilst he liveth. It will be like a dagger at the heart in an hour of death to reflect upon the talents misimployed, and opportunities misimproved, which free grace afforded you for the honouring of God, and furthering of your own salvations. Sins of omission will wound deeper at a dying hour then most are aware of. God hath committed a great trust to you, and the day of your lives is the only time of discharging it; besides, ye know not how few hours ye may have to your day, whether it shall be a Winter or a Summer day; the shadows of the evening may suddenly stretch themselves upon you; and then it will be no longer day; therefore *work the work of him that sent you into the world, while it is day, for the night cometh wherein no man can work*, *John* 9. 4. Is it not sad, that our common observation should be so much verified in the practices of great men, That Bells strike thick while they are rising, but stand still and give no sound at all when they are at full pitch! That Magistrates should like the Sun, the higher in the Zodiack, move the slower!

The more noble creatures are, the more active they are, Men more active then Beasts, Angels then men. One I remember observeth, that God would not accept the first-born of an Ass, because it was a a dull slothful creature. The Spirit of God (which is in all that are sanctified) is compared to fire, *Acts* 2. therefore they that would not grieve it,

it, must not be slothful in business, but fiery, fervent (seething hot, as the word signifieth) in spirit, serving the Lord, *Rom.* 12. 11. Hence it was that the Church of *Ephesus* got letters testimonial from Heaven, *Revel.* 2. 2. *I know thy works and thy labour, how thou canst not bear them that are evil.* And indeed the more good a Justice hath in himself, the less he will bear with evil in others.

Augustine hath a true saying, *Qui non zelat, non amat*, He that is not zealous for God, hath no true love to God. For though love be a passion, yet it delighteth to shew it self in acting for the party beloved.

When *Calvin* grew sickly, some friends disswaded him from hard studying, but he gave them this answer, *Vultisne Christum me invenire otiosum*, would you have Christ when he comes (to me by death) to find me idle? So do ye think, that when sinners *Jehu*-like drive furiously, ye should not like *Ægyptians*, go heavily, least death find you idle? Observe what became of the idle servant, that hid his talent in a napkin, *Matth* 25. 30. He was punished with an eternal long night, who would not work in his short day.

3. Consider the day of Judgement, God will then search and sentence you, discover and reward you according to your works. Ye that examine and try others, shall then be examined and tryed your selves, and ye that acquit or condemn others, shall then be acquitted or condemned your selves.

How should this thought move you to walk exactly, since your hearts shall be anatomized, and your lives manifested before God, Angels and men! Could ye but as *Jerom*, hear the sound of the last trump always in your ears, Arise ye dead, and come to judgement, surely ye would be holy Judges and Justices indeed. *Peter* maketh this argument a strong enforcement to holiness, 2 *Pet.* 3. 10, 11.

The day of the Lord will come as a thief in the night, in which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein shall be burnt up; seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness? Observe, the certainty of it, *The day of the Lord will come*; If it were doubtful, it would not be so dreadful; but it will come surely, though it come slowly, therefore men had need to be holy. *Tertullian* observed of all those that profest Christianity in his time, none lived so loosely as those that did not believe the certainty of the day of judgement; But observe 2. the suddenness of it, *The day of the Lord will come as a theif in the night*; when men at midnight are securely sleeping, they dream not of, nor prepare for a theif. It is sometimes called a day, *Matth.* 25. 13. *propter revelationem secretorum*; things that are now dark and secret, shall be then as clear and apparent as at noon day; the fire of that day will make things legible which are written with the juyce of Lemons. In that Spring time both wholsome roots and poysonous will be discovered, which all the winter of this life were hid. The books of Gods Omniscience and mans Conscience, saith one, shall be then opened, and secret sins shall be then as legible as if it were written with the brighteſt star, or the most glittering Sun-beams upon a wall of Chrystal, *Eccles.* 12. *ult.* And it is said to be at night, *propter improvisionem, &c.* because of most mens unpreparedness for it. The destruction of this new world by fire will find men generally in the same careless, carnal, secure, sensual condition, as did the destruction of the old world by water, *Luke* 21. 35. as the snare on a sudden catcheth the bird, so will that day of the Lord seise on such beasts. Observe 3. the dreadfulness of it, *The Heavens shall pass away with a great noise,*

noise, and the Elements shall melt With fervent heat, and the earth and the works thereof shall be burnt up. Well may it be called *the great and terrible day of the Lord*, when the Judge will be a consuming fire, *Heb.* 12. 29. and shall come in flaming fire, 1 *Thes.* 1. 6, 7. try them by a fiery law, *Deut.* 33. 2. before a tribunal of fire, *Ezek.* 1. 27. plead with them in flames of fire, *Isa.* 66. 15. and condemn ungodly ones to eternal fire. O how dreadful is the voyce and noise of Fire! Fire in the night! how fearful and frightful then will such fires at the day of Judgement be! As often as I think of that day, my whole body trembleth, saith *Hierom.* Observe 4. the Apostles inference from it; *What manner of persons ought we to be in all holy conversation and godliness!* as if he had said, We had need to have grace in truth, that must undergo such a trial. We that must meet with so strict and dreadful an examination had need to be holy to admiration; *What manner of persons ought We to be in all holy conversation and godliness?*

Quoties diem illum considero, toto corpore contremisco Hierom.

Surely if any argument imaginable can perswade to purity, this terrible day can do it. The sound of the last Trump may well cause a retreat, and call us off from an eager persuit of the flesh and world, *Eccles.* 11. 9. and it may also stir you up to purity, if ye would meet Christ at that day in peace. The Throne of Christ is a white Throne, *Rev.* 20. 11. and O with what trembling heart wilt thou O black sinner stand before this white Throne, 1 *Pet.* 4. 18. *If the righteous be scarcely saved* (not in regard of the uncertainty, but difficulty) *where shall the sinner and ungodly appear?* Surely the drunkards cup then will be Wormwood, not Wine; The sentence on the swearer then will be of cursing, not blessing; as he loved cursing now, so then will it come to him; the Adulterers pleasure now will then prove poyson; and the prayerless man now, will then pray hard, work in prayer for some ease, some end, if not a pardon,

yet a reprieve, for one hour, at least one drop of water to cool his tongue; but he shall work at the Labour in vain, and be eternally denyed.

O look therefore, and make sure of true holiness, of the power of godliness; for the fire of that day will discover whether you are dross or gold: look that the rule by which you walk be right, even the Word of God, for by that you shall be judged for your eternal life or death, *John* 12.36.

Ah how exactly shouldst thou live; that must be tryed for thine endless estate by so strict a law!

How diligently shouldst thou keep thy heart, knowing that God will judge the secrets of thy heart! *Rom.*2.16. How carefully shouldst thou keep the door of thy lips, considering that of every (not only swearing or cursing, but) idle word which thou shalt speak, thou shalt give an account at the day of Christ! *Matth.* 12.35. How wary shouldst thou be in all thy deeds, believing that thou shalt appear at the Judgement Seat of Christ to give an account of every thing done in the body of flesh, whether it be good, or whether it be evil! 2 *Cor.* 5.10. So think, so speak, so act, as one that must be judged for all at the great day of Christ.

This may likewise incite you to work as Gods amongst men, because at that day Christ will come, and his reward will be with him to give to every one according to his works, *Rev.*22.12. Your actions now are seed; if ye would reap liberally on that great harvest day, ye must sow liberally in this seed-time. Christ will then demand, how ye improved the many advantages, and opportunities which he put into your hands for the magnifying his Name, countenancing his people, propagating his Gospel, punishing his enemies, and discouraging the workers of iniquitie. He will ask you why at such a time, when you knew his Name was blasphemed, his Day was prophaned, his Ministers and Ordinances were trampled

led upon; you never stirred, or were zealous for their vindication; you thought it was good sleeping in a whole skin; you were loth to offend your neighbours, or you were unwilling to get the ill will of great ones, that under pretence of love to all the people of God, would have his blasphemous adversaries spared, nay encouraged. See whether that Jesuitical tenent, That Magistrates must only be second-table men, that they have nothing do in matters of Religion, will hold water at that day. O how exceedingly will such be ashamed of it then, who now own it in their principles and practices! possibly thou art one of that Heathen *Gallio's* Disciples, that would meddle in matters of wrong, but sit still in matters of Religion, *Acts* 18. 14, 17. *Gallio* cared for none of those things. I must tell thee, thou art like then to find Hell hot, for thy being so cold in the cause of the blessed and glorious God.

O think of that day, and let it move thee to a faithful zealous discharge of thy duty. *Zaleucus Locrensis* in his proeme to his laws hath these words, Let this be often pressed upon men, that there are Gods, and that an account must be given to them of mens actions. *Consider the day of the Lord is coming, and who may abide it!* In a word, *Hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man: For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil,* Eccles. 12. 13, 14.

Hoc inculcatum sit esse Deos, & venturum esse summum & fatalem illum diem.

FINIS.

AN APOLOGIE
FOR THE
MINISTRY,
and its
Maintenance:

Wherein is set forth the *Necessity*, *Dignity*, and *Efficacy* of a *Gospel-Ministry*; against the *Socinians*, *Swenckfieldians*, *Weigelians*, *Anabaptists*, *Enthusiasts*, *Familists*, *Seekers*, *Quakers*, *Levellers*, *Libertines*, and the rest of that Rout.

Here you have many *Texts* of *Scripture* explained, all the *Cavils* of the Adversaries (of any weight) *refelled*; the *Equity* of *Tythes* by many Arguments *evinced*, and the *Iniquity* of such as seek *sacrilegiously* to remove them is *demonstrated*, and the most material *Cavils* against them are succinctly, yet fully answered.

By *Tho. Hall*, B.D. and Pastor of *Kingsnorton*.

Jer. 3.15. *I will bring you to Sion, and I will give you Pastors according to my heart, which shall feed you with Knowledge and Understanding.*

1 Cor. 9.7. *Who goeth a Warfare at any time at his own Charges? Who planteth a Vineyard, and eateth not of the fruit of it? Or who feedeth a flock and eateth not of the milk of the flock?*

LONDON;
Printed by *A. W.* for *Joseph Cranford* at the *Castle* and *Lyon* in St. *Paul's* Church-yard. 1660.

To the Worſhipfull, and his honoured Friend

RICHARD GREVIS

of MOSELEY HALL, *in the* County *of* WORCESTER, Eſq. *the* TRANSLATOR *humbly wiſheth the Multiplication of* Grace, *and the Continuation of* Peace.

Worthy SIR:

I have emboldened my ſelf to offer that unto the World, under Your *Patronage*, which, I believe, Your ſingular Modeſty will almoſt decline, and fear, Your excellent Ingenuity will be ready to diſown, when you finde it ſo unworthy of the benigne influences

of your Eyes, much more of the Effluences of your Name, Virtue, and Authority, by which You are able to Patronize any thing that makes You its Sanctuary of Refuge. Neither *Sir*, have Principles of Policy onely perswaded me to inscribe Your famous Name, and entitle Your Worthy Self to this my imperfection: but indeed, a desire to Express and Testifie the Esteem I have of the One, and the Love and Honour which I deservedly have for the Other. If any man, in this nice Age, may be judged worthy to be the Object of a *Dedication*, it must be a *Theophilus*; and, if any other, I do verily believe, you are a *Theophilus*; if a sober, moderate, Contemplative, serious life, adorned with many publick and private Exercises of Religion, Expressions of a Gracious Soul; if constant

and

and vigorous Endeavours to reconcile Differences amicably, and ſuppreſs Sin Authoritatively; if an engaging, edifying, aweing preſence, to Wife, Children, ſervants; if a ſweet, friendly, charitable owning of Gods People; or a cordial, gladſome Entertainment of his faithfull Miniſters; if any of theſe, if all theſe will denominate a man a Lover of God, Accept, I pray you, *Sir*, this poor Oblation; and although I do not, cannot judg this little Impolite Treatiſe worthy your Countenance or Patronage, yet I beſeech you, for the love of God, to ſtir up all your whole Soul, and improve your utmoſt intereſt to maintain and defend the Cauſe which therein I ſtudy to Patronize, which is not yet ſo much my Cauſe, as the Cauſe of all the Faithfull Miniſters of Chriſt, and not ſo much theirs neither, as

Christs. Go on I beseech You, and, whatever Troubles shall be upon the earth, whatever Divisions, Distractions, Dissettlements, Apostasies are, or may be in *England*, yet study to approve Your Self to be a Friend to God's Cause, whom you love; and Faithfull to the Intereſt of Jesus Christ, in whom you believe. And so doing, that You may be bless'd with dayes as prosperous as many, with a Crown as Glorious as Eternall, is, and shall be the hearty Prayer of

Sir,

Long-Whatton. Your Friend and Servant
July 2. 1659. in Christ Jesus,

Sam. Shaw.

TO

TO THE

Impartial READER.

Reader;

IT *is not long since, that a faithfull* Minister *of Christ, my very loving* Friend, *presented the World with a* Latine Treatise, *vindicating and asserting the Necessity, dignity and duty of a* Gospel-Ministry; *which when I had perused, and discovered (not onely by the testimony of the* Epistles *Commendatory, but by my own Judgment) in it a great Acuteness of Wit, a sweet Savour of a pious Disposition, pertinent and cogent Arguments, full and satisfactory Answers to all Objections militating against the Truth; holding Discourse with him concerning it, I was bold to intimate to him, how conveniently and usefully it might have been offered in a Tongue more known amongst us, for the Conviction and satisfaction of* English *Cavillers; Adding, That I thought, they, who had so much knowledge as to understand* Latin, *had also more Judgment than to need to be satisfied in that thing: Whereupon, the Reverend* Authour

concurring

concurring with my Judgment (but giving me a good Account of his Style) was pleased, at first, to desire, and upon reluctancy to press me to do that, which I onely wish'd had been done: withall, trusting me with the Liberty of Paraphrasing and Enlarging, by his Letters, *of* June 11. *and* June 25. 1658. *Which Task I have accordingly undertaken, being Influenced (I hope) by a desire to glorifie God, and have performed, being assisted by the strength of that God, whom I desire to glorifie. Besides what I have already express'd and intimated, I need give no further Account of my Enterprize, but the Apprehensions which I then had. I see dayly more and more justified of the proneness of our Apostatizing times to grow Antiministeriall. Pardon me, I pray thee, if, through my weakness, any of the Author's Ingenuity, elegancy, or strength be lost, or the Truth suffer through my Inability to vindicate it. And I humbly beseech Almighty God, that these poor Endeavors may contribute some little towards thy satisfaction or Confirmation; towards the Edification and Provocation unto Duty, the maintaining the Maintenance and Honor, the encouraging the Faintings and Fears of the Faithfull Ministers of Jesus Christ.*

AN

APOLOGY

FOR THE

MINISTRIE

And it's maintenance, &c.

CHAP. I.

Matt. 5. 13. Ye are the salt of the earth.

HE that will speak more for the commendation of any thing, than to say it's good, must say it's seasonable: For he that sought out acceptable words, hath as fitly told us, that *A word fitly spoken, is like apples of gold in pictures of silver.* Here's a golden sentence adorn'd with a silver season, by so much the more usefull, by how much the more suitable, having this addition to it's commodiousness, that it may be so fitly accommodated to our present times. And if we consider what hast the furious frenzyes of our age do make, intending the contempt, and (if it might be) the very extirpation of our Gospell-Ministers,

ſters, we may well compare it to the ſeaſonable addreſſe of wiſe *Abigail* to reſolute *David*. Or it you will, let it be called, as before, a *golden apple*, and ſo there's hopes it may retard the headlong haſt of theſe cruell *Atalanta's*, that deſign the ruine of Chriſt's Embaſſadors. What better language do the devills drudges and emiſſaryes now adayes afford the Miniſters of the Goſpell, than, *deceivers of the people*, Baal's *prieſts* the *Locuſts of the bottomleſſe pit*, *limbs of Anti Chriſt*, *Thieves*, *Lyars*, *Seducers*, *Generation of vipers*, *ravenous wolves*, *whited walls*, *Hirelings*, *Babylonish Merchants*, *Hypocrites*, *Dumb dogs*, Simon Magul's, *unclean ſpirits*, and whatever the malice of hell, or the madneſſe of men can deviſe. And what better confutation of ſuch calumnyes can we deſire, than this one ſentence of our Saviours, *ye are* (not the Diſturbers of Kingdoms, the Betrayers of Kings, the Burdens of the Earth, the Diſeaſe of the Land, the Sweepings of the Houſe, the Scumme of the Countrey, the Refuſe of the Nation, the Dreggs of the World, the off-scouring of all things, as the devills gloſſe would carry it) but *ye are the ſalt of the earth*. A ſhort ſentence, but enough to confute thoſe voluminous aſperſions that are caſt upon them; A compendious encouragement. What though the Devill be the accuſer of the Brethren, what though our Brethren be our accuſers for him; Yet who ſhall lay any thing to the charge, or what can the charge be that any can lay upon thoſe whom Chriſt juſtifyeth? Loe, here the ſentence may loſe i'ts order, and yet retain it's truth, wiſdomes Children are juſtifyed of her, *ye are the ſalt of the earth*.

Let us a little ſearch the context, that we may find the meaning of the text. When our Saviour had in the very threſhold of his Sermon, diſcourſed of the bleſſed ones of the world, in this ſecond ſtep that he makes, he fitly ſubjoyneth a diſcourſe concerning the Miniſters of the Goſpell, whoſe qualifications he teacheth by three metaphorical reſemblances of *ſalt*, *light*, and *a City upon an hill*: Seeming to make this the one ſummary of his ſimilitudes, that the Miniſters of the Goſpell muſt not only be Sayers but Doers, Preachers but Practicers, Talkers but Walkers, and muſt have not only the *ſalt* of doctrine, but the light of converſation alſo. But more particularly, by this ſimilitude of *ſalt*, he ſets out in lively colours, the neceſſity and efficacy of the Goſpell Miniſtry. For as men ſeaſon fleſh with ſalt, ſo muſt the ſoules of men be ſeaſoned by the Miniſtry of

the

the word, that neither the one, nor the other may be corrupted.

The text is a Categoricall propoſition, conſiſting of a *ſubject*, a *predicate*, and a *Copulative*. The *ſubject* is ye (*i. e.*) ye my diſciples and all the preachers of the Goſpell that ſhall ſucceed you. The *Copulative* is *are*, not ſhall be for the time to come, but at preſent ye are choſen and called ſo to be. The *predicate* is, *the ſalt of the earth*. (*i. e.*) It is your office to ſeaſon men, who are altogether unſavoury untill they be ſeaſoned with the ſalt of heavenly doctrines. As ſalt is the ſeaſoner of meats, ſo the Miniſters of the Goſpell are called ſalt from their office, by way of reſemblance, becauſe they ſhould by their edifying language and exemplary life ſeaſon men, that they may be kept from the corruption of vices, and have the ſavoury reliſh of graces. And they are not onely Metaphorically called *ſalt*, or the moſt excellent *ſalt*, becauſe they ſeaſon as ſalt doth, but emphatically called the *ſalt*, or the moſt excellent *ſalt*, becauſe they ſeaſon ſo as no other ſalt can doe. Nay they are not only *ſalt*, and *the ſalt*, but *the ſalt of the earth*, not the ſalt of one Town, or City, or Iſland only, but the *ſalt of the earth*, that is of the inhabitants of the earth, *ye are the ſalt of the earth*. And yet they are not properly ſalt neither, they are but the ſalters, or ſeaſoners. But our Saviour doth here aſcribe that which is proper to the doctrine of the Goſpell, to them that preach it. Obſerve by the way, that our Saviour in calling them *the ſalt of the earth*, implicitely prefers them before the prophets, who were only the ſalt of *Iudea*: But the Apoſtles and their ſucceſſors are the *ſalt of the earth, of the whole earth*. Mat. 28. 19. Obſerve alſo that in calling them ſalt, he doth as it were make a ſecret promiſe of the power and efficacy of the Goſpell-Miniſtry to ſeaſon the world, and to keep men from putrifying in ſinne. The ſence of the whole is plainly this, ye my Apoſtles and all the Miniſters of my ordinances, and paſtors of my Church, in reſpect of the doctrine of the law and the Goſpell which you ſhall preach, ſhall deliver men from the corruption, and filthineſſe of ſin, and ſhall render them acceptable and ſavory to God, whom by nature they cannot pleaſe. Loe here the uſefullneſſe and neceſſity of a Goſpell-Miniſtry? When our Saviour compares it to ſalt, he commends it almoſt as highly, as if he had ſaid it were incomparable; For their is nothing (according to the

proverbe) more usefull and needfull, than the sun, and salt.

Take this doctrinall conclusion for a foundation of the following discourse, that

Doctr. *The Ministers of the Gospell are the salt of the world.*

This may easily be proved, First from the nature, propertyes, and manifold vertues of salt. Secondly from the titles that the spirit of God gives them in Scripture. Thirdly by arguments.

1. The First property of *salt* is to season tastlesse and unsavoury things. It is a soveraigne condiment and singularly usefull and necessary: And it may be called the condiment of condiments, not only becaus it excells them, but also becaus it helpes them, and contributes to their goodnesse. And it hath that to commend it which few of our spices have, even it's necessity. Spices are the superfluous ornament of meats, but salt their necessary condiment. It is so necessarily subservient to the seasoning of meats, and rendring them savoury, and gratefull to the palate, that it hath deserved and found the name of Natures ballsome, and the Soul of bodyes; wherefore nature hath wisely mixt salt with all well compounded bodyes, to season, and preserve them from corruption; as may be exemplifyed in the salt urine of beasts, and the saltnesse of roots: and is so commonly received, that every Smatterer in Chymistry will tell you that Salt, Sulphur, and Mercury are ingredients in all mixt bodyes.

Thus the Ministry of the Gospell is the salt of the world, without which our condition is desperate and deplorable. Neither could I tell what answer to make, if one should aske me, How it comes to pass, that men abound with errors in their heads, wickednes in their lives, and corruptions in their hearts, but this, They are not seasoned with this salt. Our whole nature without this is unsavoury, nauseous and indeed odious to God, as the Psalmist describes a pure (that is, an impure) nature, *Ps.* 14. 1, 2, 3. without this salt, what is the wisdome of the wold but a world of folly; what are morall vertues, but corrall vices, which rub the gums indeed, to make men appear well as to the teeth outward, but not changing or cleansing the inward heart and mind? Nay how can any oblation indeed please God that wants salt, *Lev.* 2. 13. Or any thing please a judicious palate that is unseasoned? Can that which is unsavoury be eaten without salt. *Iob.* 6. 6. As if he had

had said, can any one be delighted with meat that has not been seasoned with salt? So, take away the Ministry of the word, and all worldly things are presently unsavoury, gladness is converted into sadnesse, or the best joyes are but toyes at best, the purest gold is but drosse, and they deserve no better Character than *Iob's* friends, *Physitians of no value*, Iob. 13. 4. *Miserable and troublesome comforters*, Iob. 16. 2. It is necessary therefore that men be seasoned with this heavenly salt, that they be not corrupted. For there is nothing better to preserve our hearts from corruption than the savory Ministry of the Gospell.

2. Another property of *salt* is Acrimony. Salt by it's acrimony, bites, eats, pierceth, pricketh. Flatnesse, faintnesse and want of sharpnesse is a defect in salt.

Thus the preaching of the law pierceth and pricketh the consciences of sinners, that they seek to the Gospell for a salve, *Act.* 2. 39. This makes men sound in the faith, therefore *Paul* commands *Titus* to corn the *Cretians* with this *salt*. Tit. 1. 13. *Rebuke them sharply, that they may be sound in the faith.* As *Elisha* by casting salt into the spring of the naughty waters, healed them, so our naughty and barren hearts being seasoned with the salt of Gods word and spirit, becomes pleasing and acceptable to God. Moreover as salt by its sharp heat, penetrates, attenuates, and worketh the whole lump, so there is nothing more piercing than the word of God, hewing like an axe, and slaying like a sword. *Hos.* 5. 6. He that would understand this property of Gods word, let him consult and examine the Apostles six Epithets. *Heb.* 4. 12. It is quick, powerfull, sharpe, piercing, dividing, discerning. It is of such a subtile and sharp nature, that it can divide, where the subtile wits of Metaphysicians can scarce make a mentall or notionall distinction, even between soul and spirit, and where the sharpest instruments of Chirurgions can hardly divide, even between the joynts and the marrow. And can discern that, which the most acute and quick-sighted judge, with the contributed discoveryes of never so many faithfull witnesses cannot discern, even the thoughts and intents of the heart.

3. *Salt* resisteth corruption, and by its acrimony consumeth whatever is vitious in the body; sucks out all putrid, and excrementitious humours, with which the flesh is infected; consolidates the substantiall parts by uniting the

native vertue, shutting up the pores and passages, and shutting out the injurious assaults of the extraneous ayre.

Thus the Ministers of Christ do the worke of salt by p'ucking up sin by the roots, which is that corrupt and noxious humor, which hath diffused its felt through the whole soule. This the salt of the Word expells by reproving Errors, by wasting the sinfull desires of the old man, and by hardning the new man against all injuryes, and by fortifying it against all assaults.

This salt of the Word therefore with a constant, and carefull hand is to be sprinkled, by declaring the nature and aggravations of sin, to prick the heart, not to tickle the eares, and which may be entertained with the beating of the breasts, not the clapping of the hands. For I had rather that men gnasht their teeth, and beat their heads, than nod with their heads under our Ministry. The teares of the congregation ought to be most in our eye, And their inarticulate groans do least speak forth our commendations. Hence the Holy Ghost every where in Scripture puts such a price upon salt because it signifyes that mortification, which so restraines the soft effeminacyes and delicacyes of the flesh, and all sweet carnall delights and tickling pleasures, and hinders the inordinate affections of the flesh from shewing themselves in the flesh. This grace doth that to the spirit which salt doth to flesh, which will not suffer it to putrifye, and dissolve into corruption and filthinesse, as it would doe, were it not consolidated and hardned therewith.

4. Salt begets an appetite to meat or drink, and is so usefull in meats that we scarce know how to live without it. Bread requires a mixture of this to season it, and it also begets an appetite to drink.

Thus the preaching of Gods word doth beget an exceeding thirst after heavenly things It may most truly be sayd of these waters of the Sanctuary, *Quo plus sunt potæ, plus sitiuntur.* The more a man drinks of them, the more he shall thirst after them.

It cannot be sayd of this water, as our Saviour sayes of the grace of God. Ioh. 4. 14. *He that drinketh of it shall never thirst more*, but rather, he shall thirst the more: when *Peters* hearers had tasted some of this salt, see how they thirst after the water

water of life, after salvation. Act. 2. 39. For so sayes the text, *when they heard this, they sayd, Men and Brethren, what shall we doe?*

5. *Salt* is the Symbol or Hieroglyphick of wisdome. Hence wise men, and fools have names given them in Latine from salt: as also all kind of jests, and wittinesses in speech, and festivity do derive their name from hence. In so much as to reach a man salt is interpreted by some people as an indignity, as much in effect as to call him a foole. *Salsi & insulsi sales.*

Thus the Ministers of the Gospell do correct the foolish manners of the world, and render them savory. Take away this condiment, and you take away all reall and true wisdome out of the world; If men reject the word of the Lord, what wisdome can there be expected in them. Ier, 8. 9. The word of our Saviour, who is the wisdome of the father, is enough to make us also wise unto Salvation.

6. *Salt* is an embleme of duration, perpetuity and incorruption. It is good Physick for natures consumptions, preserving fluid and wasting matter, and makes perishing and putrifying bodyes long-liv'd. Hence an everlasting covenant is called a *Covenant of salt*, Numb. 18. 19. 2. Chr. 13. 5. And *Lot's* wife was converted into a pillar of salt, not only that she might be instead of a condiment to us, but a perpetuall Monument also of Gods judgments: so the Covenant preacht by the Apostles was truly a Covenant of salt, more durable than the pillars of the earth, or the poles of heaven, and happily hinting to us that every one of the faithfull is so confirmed in the Covenant of God by faith, that by the salt of afflictions they shall be preserved safe against all kind of temptations and assaults.

But this heavenly salt as farre excells that earthly salt, as eternity exceeds diuturnity. That may preserve a long time, but this will preserve longer than time. Again that salt doth but preserve things from being corrupted, but this redeems them from their corruption.

7. *Salt* is a symbol and significant of friendship. It preserves the amity of the members one amongst another, and defends the harmony of the body from corruption; and is therefore called the soul of the body. For as the soule doth not suffer the

structure:

structure to be dissolved, and fall in pieces, so salt doth keep inanimate bodies from corruption and putrifaction, and suffers them not to perish, but playing the soule, as it were, resisteth death. Hence Antiquity above all things required salt at the table, because it signifyed the perfection and perseverance of friendship. And therefore many of the Heathens (and even some of us who inherit their superstition) counted it ominous and unlucky, if at any time it happened that the salt were spilt upon the table, as though by this some breach of friendship were portended.

Thus the Ministry of the Gospell, although by chance and indirectly it occasion divisions and warres (as our Saviour brought not peace but a sword) yet directly, intentionally and of it self, it both creates and conserveth the amity, peace, and union of the faithfull, both with their God and amongst themselves. The Gospell is properly and deservedly styled, *the Gospell of peace.*

8. *Salt* is medicinall to the body. It is a medicament as well as a condiment. Therefore Physitians say that new-born infants should be sprinkled with salt or salted water, not only to scoure off all uncleanesse, but also to consolidate the members of the body, and to bind up and heal the wound of the navell. To which God himself alludes, *Ezek.* 16. 4. For salt doth certainly conferre a solidity and farnesse to naturall bodyes.

Thus the heavenly salt is necessary for the spirituall new-born babes, 1 *Pet.* 2. 2. Without which we can neither be cleansed, nor cured, nor strengthned, as will appear hereafter.

9. *Salt* was an ingredient into every sacrifice, as appeares, *Lev.* 2. 13. *Ezr.* 6. 9. 22. *Ezek.* 42. 24. *Mar.* 4. 49. Every sacrifice (that is every spirituall and acceptable sacrifice) shall be salted with fire and with salt (*i. e.*) with the fire of affliction, and the salt of wisdome, mortification and integrity of life and doctrine. For as meats seasoned with salt are most acceptable to the palate, so the spirituall sacrifices which are seasoned with this kind of salt, are most pleasing to God, God will have no honey, (*i. e.*) no carnall delights, wordly pleasures, or wordly men in his sacrifices. For in sacrifices a contrite spirit is required, and therefore honey is forbidden, *Lev.* 2. 11. But corroding

ding and biting salt was there required and used in sacrifices by the very Heathens, the devill framing a piece of worship like that of Gods. *Salsa mola, & salsæ fruges.*

10. *Salt* is a communicative thing, and therefore is called good, *Mar.* 9. 50. Now as every good thing is communicative and diffusive of it self, so salt, not only escapes corruption it self, whilst it retaines it's naturall strength, but also preserves all other things uncorrupted, to which it communicates it self.

It keeps flesh from stinking, wine from sowring, renders meat savory, and many other wayes is excellently advantagious. So that it seems to be but adequately spoken by the proverb, *Sole & sale nihil utilius.*

Thus every disciple, and much more minister of Christ ought to be *salt*, not only themselves good, but communicating to others of their goodnesse. *David* will teach transgressors Gods wayes, *Ps.* 51. 13. And *Abraham* was a good man, of whom God was perswaded, that he would command his Children and his houshold after him to keep the way of the Lord, *Gen.* 18. 19. And as God is perswaded of *Abraham* that he would command his children, so Christ commands *Peter* to strengthen his brethren, *Luk.* 22. 32. Our Saviour himself sets a Coppy of this, *Ioh.* 5. 39. *Come and see.* And *Philip* imitates him in this communicativenesse, crying out to *Nathaniel* as soon as he met him, with the Philosophers *ἡυρηκα we have found him.* &c. *v.* 45. and will have him, also to come and see. *v.* 46. The Apostle would have his *Colossians to know how they ought to answer every man*; to this purpose he commends to them *gracious speech*, and he knowes not how to phrase that better, than by *speech seasoned with salt*, *Coll.* 4. 6. (*i. e.*) with grace and wisdome, communicating saving knowledg to the foolish, administring consolation to the afflicted, and giving wise and wholsome answers to all.

11. *Salt* makes green wounds smart.

Thus the Ministry of the word, requiring self-denyall, reproving sin, and applying the terrors of the Law to galled consciences, brings griefe and bitternesse to the flesh, and renders the preachers of it hatefull and terrible. *Chrysostome* "speakes gravely and appositely. Christ (sayth he) calls not "the Apostles teachers of *Palestine*, but of the whole earth, nei- "ther doth he barely call them teachers, but terrible ones:

"And this is to be wondred at, that they that did not flatter "and dawbe, but wound and pierce and burn the consciences, "like salt, were yet therein desirable, and thereby beloved, in spite of the proverb, *Truth brings forth hatred.*

12. *Salt* is very fruitfull. Witnesse the fruitfullnesse of the salt sea, wherein (witnesse the Psalmist. *Ps.* 10. 25.) are innumerable creeping things, and both small and great beasts. *Plutarch* reports that mice breed more abundantly in Ships that carry salt. Leachery hath its name in Latine from salt, and lustfull *Venus* derives her pedigree from the salt sea. And certainly no land-creature is so fruitfull as all those are that inhabit the Sea.

Thus nothing is more fruitfull than the sound and substantiall Ministry of the word of God, one *Peter* by one Sermon caught three thousand soules for Christ, *Act.* 2. 41. The multitude of believers is propheseyed to the Gospel-times. Ps. 110. 3. *From the womb of the morning thou hast the dew of thy youth.* As much as if he had said, Children shall be born to Christ by the preaching of the Gospell, in as great a number, as the dew drops fall and disperse themselves farre and near, being as it were conceived in the womb of the early morning. Oh would to God that the thirsty vineyards of the Church were watered, and refreshed also with the evening dew of converts, in these last and worst times; or that three thousand *Peters* might with three thousand Sermons but beget three thousand sons or daughters to Iesus Christ.

13. *Salt* is of a nature both fiery and waterie. For it is sharp like fire, and frets and sharpens the fire into which it is cast: And if it be cast into water; it self is presently resolved into water.

Thus the Ministers of the Gospell are the salt of the earth. For by their fiery vertue they enflame the hearts of men, with love to, and zeal for God. And as salt melts and dissolves that it may the better preserve flesh from putrefaction, so is it the part of a good pastor, as it were, to wear and waste himself by labours and watchings, that so the people committed to his charge may be saved from the corruption of sin, such salt was the Apostle *Paul*, who denyed himself, kept himself under, cut himself short, spared not himself, but spent himself that he might gain soules to Christ. 2. Cor. 12. 15. *I will very gladly spend* (all mine) *and* (my self) *to be spent for your soules.*

14. *Salt is a thing very common.* It is not only to be found upon

upon the tables of the rich, but even with the pooreſt, where there is ſcarce a table to be found. Thus ought the Miniſters of the Goſpell to be ſo eaſy and common, that he that ſeeks them may eaſily find them, and ſo facile and amiable in their carriage, that no one may fly their preſence, that deſires to learn of them. And it is the Apoſtles mind that they be *apt to teach.* 2. *Tim.* 2. 24. and that in ſeaſon and out of ſeaſon, not being rendred idle, by regard had to private profit, pleaſure or eaſe. Nay it ought to be reputed their greateſt gain to gain ſouls to Chriſt; their greateſt pleaſure to ſee many take pleaſure in godlineſſe, and by their Miniſtry be made pleaſant and acceptable to God; and their greateſt eaſe to take pains in the vineyard of Chriſt, to bring them to a ſight of their ſins that are ſetled upon their lees and are at eaſe in *Sion.* Let us pray the Lord of the harveſt therefore that his word may not creep but go, nay run, and be glorifyed in the hearts, words and works of men. 2. *Theſ.* 3. 1. For a good thing, the more common it is, the better it is.

15. *Salt* is a ſign of deſolation and a curſe to thoſe things which it doth not ſeaſon, as we may ſee, *Zeph.* 2. 9. And that which the Hebrew calls *ſaltneſſe*, that we tranſlate *barrenneſſe*, *Pſ.* 109. 34. It is the *Spaniards* uſtome to ſprinkle the houſe of thoſe that are convicted of high treaſon with ſalt; and the Iewes manner to ſow a place with ſalt, when they intended to make it deſolate and lay it waſte, as *Abimelech* did. *Iudg.* 9. 45. For although ſalt be very neceſſary for the ſeaſoning of meats, and other uſes, yet by reaſon of its fiery nature it deſtroyes, and exhales the radicall moiſture that is in rootes and herbs, and in hot Countreys, occaſions barrenneſſe; For in cold Countreys it is inſtead of manure.

Thus the Goſpell hardens the hearts that will not be ſeaſoned by it, *Iſ.* 6, 9, 10. and is the ſavor of death unto death. 2. *Cor.* 2. 16. as to the godly it is a ſavor of life unto life. And no wonder, for it is very uſuall in humane things that the ſame thing being in it ſelf good and profitable, proves good to ſome and hurtfull to others, and upon many has an operation beſides its nature. The Sun it ſelf by its beams helps ſome to ſee, and blinds the ſight of others. And as ſalt, ſo the word of God, according to the diverſity of the ſubject, becomes either uſefull or hurtfull.

16. *Salt* is a Symbol of diſcretion and prudence. If it be

moderately mixed with meats, it presents the palate with a pleasant relish, but to much of it renders it unsavoury.

Thus let the Ministers of the Gospell do all things with discretion and judgment, lest by too much and indiscreet affectation of bitter and harsh expressions and applications, and representing the graces like furyes, they disaffect the auditors against the truth of the doctrine, and render it nauseous, and odious to them. Let them use such a moderate and convenient mixture of Law and Gospel, whereby the sharpnesse of the one may be lenifyed, and the lenity of the other may be sharpned, and both together may be edifying, and usefull; that the Gospel may not let men altogether sit still, nor the Law make them run out of their wits. For it is our design to season men, not to destroy them, to salt them not to subvert them. The proverb is well known, *we must buy salt and oyle.* Oyle signifyes lenity, salt acrimony. Therefore the sons of the Physitians mix oyle with salt, that it may not be too corrosive.

It may well become the Sons of the prophets to imitate these men, and to poure the oyle of gladnesse into the wounds which smart with the salt terrors of the Law. Let them so divide the word of truth, that weak consciences be not swallowed up of sadnesse by the immoderate austerity of the law, nor licentious hearts encouraged by the over-wide and unlimited charter of the Gospell.

Thus we have seen the propertyes of salt, and a proofe of the doctrine by those propertyes. Let us now look into the titles which the sacred Scripture hath given to the Ministers of Christ, that in them also their Necessity, Dignity, Vtility, and Efficacy may further appear.

CHAP. II.

CHAP. II.

The titles of Dignity, Vtility, Neceſſity, and Efficacy, which are given to the Miniſters of Chriſt.

THe Holy Ghoſt hath ſet upon the heads of the Miniſters of Chriſt many glorious inſcriptions, and given them the attributes of many worthy names, and hath thought good to call them, *The ſalt of the earth, the ſun and light of the world, Men of God, prophets of God* &c. as may appear in the following diſcovery.

1. They are called *the ſalt of the earth*; which expreſſion we have already inſiſted upon.

2. They are called *the light of the world, Mat.* 5. 14. Now what is either more profitable or more pleaſant than *light*? Without it we cannot diſcern between things that differ, goe about our employments, or decline pits and precipices.

This calls for clearneſſe of doctrine, & cleanneſſe of life, & exactly expreſſeth the ſoveraigne excellency of the Goſpel-Miniſtry, & this light of the world far excells the light of this world. For the ſun only profits them that ſee, but this light of the Goſpel-Miniſtry enlightens them that ſee not, 2. The ſun is oft obſcured & curtain'd under clouds; But in the very midſt of night, and amidſt the thickeſt clowds and afflictions, there is clear daylight in the Church. 3. The ſun of this world oft ſets and leaves us in the dark, but this light of a Goſpell-Miniſtry ſhall never ceaſe, till that ſun ſhall ceaſe to be light, and that world ceaſe to be. It is ſuch a light, that if it were taken away, the whole world would be wholy over-ſpread with the groſsneſſe of darkneſſe, the darkneſſe of ſin, and ſinfull errors. Hence it is that God himſelf oppoſes darkneſſe to divination. *Mic.* 3. 6. It's true, Chriſt Ieſus the light of the world, and the ſun of righteouſneſſe, properly, eſſentially, originally, perfectly, intenſively, and extenſively: But his Miniſters are imperfect lights, as they partake and communicate of him, and depend upon him. They are the lights enlightned, and enlightning the world with the light of the Goſpell, *Ioh.* 5. 35. *Act.* 26. 18. *Rom.* 2. 19. Although indeed all Chriſtians are alſo lights in their meaſure, and ought to ſhine as lights in the world, as Children of the light, *Phil.* 2. 15. Yet this title is by way of Eminence due to the Miniſters of Chriſt, becauſe they ought in an eſpeciall manner

to

to shine in life and doctrine; and also because God doth by their Ministry kindle the inward light, and illuminate the soul. How great then is the madnesse of, and how great a contradiction is it in the libertines of our age, who labour to extinguish the Ministry of the word, and in the mean time pretend and allow a new light.

3. They are called, *Men of God*, (*i. e.*) Men of God's own, and especiall sending. This title is frequently given to the prophets, as to *Moses*, *Deut.* 33. 1. to *Samuell* 1. *Sam.* 9. 6. as also to others. 1. *Sam.* 2. 27. 1. *King.* 13. 1. and indeed to all others, 2. *Pet.* 1. 21. Afterwards to the Ministers of the Gospell. 1. *Tim.* 6. 11. 2. *Tim.* 3. 17. Neither doth *Paul* call *Timothy* only *a man of God*, but also every Minister of Christ, by way of Eminence. For it is an Hebraisme, and signifyes holy men, or men familiar with God. And it is an emphaticall paraphrase. For as *a man of Belial* signifyes a very wicked man, and *a man of blood*, a very cruell and bloody man, *So a man of God* signifyes a Godly, and a godlike man.

4. They are called *Prophets of God*. which title is not only attributed to them that can foretell things to come, but also to any that are any way interpreters of the will of God. *Mat.* 10. 41. Where to *receive a prophet*, is to receive a Minister or preacher of the Gospell. For these discharge that sacred employment, which the prophets under the old Testament discharged, and do also interpret the writings of those prophets, 1. *Cor.* 14. 3. 1. *Thes.* 5. 20.

5. They are called *priests of God*, Which name although it properly belong to the Levites, yet is improperly applyed to spirituall priests, offering up spirituall sacrifices to God. In which sense all the faithfull are said to be *priests to God*. *Rev.* 1. 6. and a *royall priesthood* 1. *Pet.* 2. 9. And the Ministers of the Gospell are priests, in that by the preaching of the word they subject men to God. *Paul* was such a priest offering up the Gentiles. *Rom.* 15. 16. And such are all other preachers of the Gospell, in praying for the people, and consecrating themselves to God in a more peculiar manner.

6. They are called *bearers of the vessels of the Lord*, *Is.* 52. 11. in whose presence they stand. *Deut*, 10. 8. and whose substitutes they are, being appointed to preach, administer Sacraments, and to other sacred employments. Let these *bearers of the*

vessels

vessels of the Lord, have their own vessels holy to the Lord, and handle holy things in a holy manner. For if the Ministers of the tabernacle must be clean in heart and hands, how much more cleanneſſe is required at our hands both towards God and men, who carry not the vessels, but the word of the Lord.

7. They are called *Stewards*, or *Dispensers of the Mysteries of God.* 1. *Cor.* 4. 1. 2. *Tit.* 1. 7. that is, of Grace, Iustification, Sanctification, and Salvation. Neither are they the stewards of Emperors, or Kings, but of the heavenly householder. Now the great commendation of a steward is his faithfullneſſe. *Luk.* 12. 42. And the best expreſſion of faithfullneſſe is to design his Masters profit and credit, and not his own; and also to serve his Masters will, and not his own, in administring the affayres of the family. He accomodates his distributions to the capacity of the subject; gives milke to the babes, and strong meat to strong men; and also purgeth the family of all corrupt members. Hence it is that they have received the Keys from God, with which they open the gates of heaven to believers, and lock them against the unbelievers. *Mat.* 16. 19. Now the Lord who hath in effect call'd us stewards, effectually call us to be faithfull.

8. They are called *Workmen*, or *Reapers in the Lords harvest*, and *Vine-dressers, whom he sends into his vineyard*, *Mat*, 9. 37, 20. 1. 1. *Thes.* 3. 2. 2. *Tim.* 2. 15. This phrase denotes not only the necessity of a Gospell-Ministry, but the diligent laborioussneſſe of the Ministers. Those that affert the easineſſe of a Ministers employment, will not (I believe) speak so much in favor of a Reapers work, and yet their employments run parallell in the Scripture dialect. Ministers are called Reapers; Now Reapers you know, are exposed to the heat of the Sunne, the violence of winds, showrs and storms, which hardships do require a strong and hardy nature, not a man accustomed to idleneſſe and pleasure. Ministers break themselves with labours, wear and waste themselves with watchings, and are therefore called labourers 1. Tim. 5. 17. such labourers as husbandmen, reapers, Souldyers, who weary themselves with working. For such is the force of the Greek phrase.

The employment of the Ministers of Christ is so laborious, that it attenuates and consumes the body, impaires the strength, hastens old hairs to young heads to the grave. Our Saviour

Christ

Cura facit canos.

Christ at three and thirty years of age by his great paines in preaching the Gospell, incessant watchings and prayings, had brought upon himself the suspicion of fifty years of age, as many rationally conclude from the Iews words, *Ioh. 8. 57. Thou art not yet fifty yeares old.* And the Prophet *Isaiah* mourning under the treachery and perfidiousnesse of his Countreymen, being zealous for his Gods glory and their souls good, cryes out as a man consumptive with cares and sorrowes, *My leanneſſe, My leanneſſe,* Is. 24. 16.

9. They are *labourers together,* (not with *Paul* or with *Peter* but) *with God,* 1 *Cor.* 3. 9. So called, because God useth them for the begetting of faith, their paines and the promulgation of the Gospell tending to one and the same end, even the Salvation of souls: An honourable Character. And great is the dignity that God hath conferred on them, to adopt and adapt them to be helpers, without whose help he could as easily do his own work, if he pleased. God calls us to those pains, which he doth not need, and then honours us with those honours, and honourable titles which we do not deserve. This is a great Angelicall, nay divine dignity, in which we may find a consolation almost as great as the dignity, inferring, that if we miscarry not in our duty, God will be also our fellow-labourer, and help us by his labour. For what man will forsake, the plowmen, the Shepheards, the Stewards, which himself sets a work? And what good commander is there, but will encourage, vindicate, embolden, and reward his faithfull Souldiers in and for their faithfull service? And although Christ primarily and by way of Eminence be called *Gods fellow,* Zach. 13. 7. Yet secundarily the Ministers of the Gospell upon this account are so too.

10. They are called *Gods. Moses* that faithfull servant of God, and steward of his house, is called a *God,* even by God himself, Exod. 4. 16. *Thou shalt be to* Aaron *instead of God,* and again, Exod. 7. 1. *See I have made thee a God to Pharoah.* He was indeed a man still by nature, but a God by office, and delegation from God, and also by the communication of divine power and wisdom to him. And if they be *called Gods unto whom the word of God came,* Ioh. 10. 35. Surely then the title is as due to the prophets of God, as any other, concerning whom it is so oft recorded, that *the word of the Lord came unto them.* All the Ministers of the

the Gospell are as much Gods, as it is possible for one to be that stands only in Gods stead, for of them it is that God saith, *He that heareth you, heareth me, and he that despiseth you despiseth me*, Luk, 20. 16.

11. They are called *Watchmen.* Is. 62. 6. Ier. 6. 17. Ezech. 3. 17. and 33. 7. Hos. 9. 8. Heb. 13. 17. So called, because they foresee the future dangers, and warn the people of them; as a watchman seeth the enemy comming afarr off,) and by the giving of a sign warneth the inhabitants. The Ministers of the Gospell watch over the souls of the people, that they be not led aside by errors, nor perish in their sins. And this they doe by preaching, praying, reproving, and other exercises of their calling.

12. They are called *Pastors, or Shepheards.* Is. 63. 11. Ier. 3. 15. Ioh. 10. 2, 12. Now in a Shepheard there is required 1. Diligence and industry, to feed the flock, to reduce the straying, to heal the sick, to preserve the whole. 2. Courage to defend the sheep, and resist the wolves. 3. Faithfullnesse, to restore the sheep to their Master, confessing himself a servant, and not the Master of the flock. 4. Wisdome and discretion to know whether to use his voyce or his staffe. 5. Patience and hardinesse, to endure the winds, the storms, and tempests which he is expos'd to, as *Iacob* complains of himself. Gen. 31. 38, 39, 40. Thus the Ministers of Christ, do feed the Church, that flock of Christ, with the food of heavenly doctrine, keep them from the poysonous and rotting pastures of hereticks, and the wolves from them, and do also govern the sheep committed to them with the rod of discipline.

13. They are called *builders* of the Church. Eph. 4. 11, 12, 1. Cor. 3. 10. For by their doctrine the people of God are built up and do grow in faith and mutuall charity. The Church of God is a building, the Master builder or Architect is God, the inferiour workmen are his Ministers, whereof some lay the foundation, others build upon it, that so we may become as a temple fit for God to dwell in. The prophets of old were Gods masons, Hos. 6. 5. *I have hewed them by the prophets.* For as the Mason cutts, hews, and squares the stones, so by the means of the law do the Ministers of Christ, hew us, square, & prepare us, that we may be fit materialls for the building up of a spirituall house. Thus ought the Ministers of Christ like wise buil-

ders prepare every particular house committed to their charge to be some part in this building, wherein let them use discretion according to the nature of their materialls, breaking some stones in pieces before they can make good work of them, squaring and smoothing others by gentler instruments, cutting and hewing all by the law, and plaining and placing and compacting and building up by the Gospell, all that are so cut.

14. They are called *Christs witnesses.* Ioh. 15. 27. Act. 1. 8. Rev. 2. 13. 11. 3. 22. 16. Now they witnesse to Christ, both by their preaching, as by a verball, and their conversations, as by a practicall and reall testimony. For if every ordinary judge will look for faithfullnesse and veracity, exact and personall knowledg of the thing, and honesty and integrity of conversation, in every one of his currant witnesses, much more doth Christ require at the hands of his Ministers those extraordinary witnesses, that by life as well as language they do truly, freely, explicitely, ingenuously and constantly, own and witnesse to him and his truth; And that those qualifications of every sufficient witnesse, be by no meanes wanting in his witnesses to make them sufficient.

15. They are called *Servants of Iesus Christ.* Rom. 1. 1. Phil. 1. 1. Iam. 1. 1. Not servants of men, of princes, but of that God, who is above all men, of that Monarch, who is the King of Kings, and Lord of Lords. Neither are they of Gods ordinary sort of servants, as all creatures are his servants by the right of creation. *Ps.* 119. 91. Or as all the Elect are his servants by the right of redemption, but his servants by vertue of their mission, commission and ambassage, after a more peculiar manner. They are the servants of Christ by way of Eminence, in that they doe him more Eminent service then others, and in so serving him doe govern his, which title yet doth enforce pains, as well as conferr honour, for a servant is all his Masters. For him he works, for him he wins, to him he lives and dyes: He doth all things for his Masters profit, and according to his Masters pleasure. So they owe to Christ what ever they have, or are, and therefore ought to lay out and expend whatever they have, or are, life, liberty, wit, wealth for his honour and glory, and esteem themselves great gainers, in being profitable to him:

16. They

16. They are called *fathers*: 2. Kin. 2: 12: 1: Cor. 4: 15. 1. Thes: 2: 11. and frequently elsewhere, because they are serviceable in the hand of God by means of the word of God, to beget spirituall Children unto God. For although God be our father principally and properly, yet this hinders not, but that his Ministers may be our spirituall fathers, organically and analogically, which title bespeaks love and reverence; which tributes God is pleased to allow parents. *Exod:* 20. 12. And if they have been fruitfull in this relation, it will be their *joy and Crown of rejoycing at the comming of Iesus Christ.* 1. *Thes.* 2. 19. Let us pray therefore, and let all that are already begotten by any of us to Christ Iesus pray, that since God hath honoured us with the title of fathers, he would also honour us with the relation of sons, that so we may not be fathers without Children, And let us all desire to encrease the family of Christ with *Rachels* importunity, (leaving out her impatience) Lord give us Children before we dye?

17. They are called *Seers* and *the eyes of the body*: 1: Sam. 9: 9, Is, 30, 10, 1. Cor. 12. 17. They used to say in Israel, *Come let us go to the seer*, for men propheseyed by visions and revelations. *Ezechiel saw visions of God.* Ezech. 1. 1. being enlightned by the spirit of God they saw things at a distance. *Hab.* 1. 1. 2. 1. And hence they are called seers, for the prophets and pastors are that to the Church which the eyes are to the body: Let us pray therefore that God would enlighten our minds with the Psalmist, *Ps.* 119. 18. Open thou our eyes that we may behold the wondrous things out of thy Law, that so we may not be blind guides, and seers that see nothing.

18. They are called *Christs Souldyers*, 2. *Tim*, 2. 3. 4. Now a souldier has much to doe, and more to suffer; their action is fighting, 1. *Tim.* 1. 18. Their suffering is, not only the violence of their adversaries, which they must sustain, but they are exposed to hunger, and thirst, the heat of the day and the cold of the night, and many wearisome watchings. Hence the Apostle calls his fellow-Ministers, *fellow-Souldiers. Phil.* 2. 25. *Philem.* 1. 2. For although every believer be a Souldier. *Eph.* 6. 12, 13. Yet amongst those, the Ministers obtain the first place, as they that lead the troops, and receive the first impressions of the enemyes fury. There are Souldiers that are no Ministers

and could happily wish there were none) and there are Ministers that do not act like souldyers, But let them all know that they are called to a warfare, that there is a combat prepared for them, and that therefore they must either fight for Gods cause, or dye for the cause of not fighting.

19. They are called *Guides* of the Church. *Act.* 8. 31. *Rom.* 2. 19. *Heb.* 13. 7, 17, 24. because they lead others in the ways of Salvation. They are the examples of believers, whom all behold for imitation, and do conform themselves to, as to a living law. 1. *Tim.* 4. 12. Some one has alluded to the Apostles words in verse,

Pastors are the glasse, the schoole, the book,
Where peoples eyes do learn, do read, do look.

It is with an Emphasis, that the Apostle calls them so oft *the guides or the leaders*, in that 13. Chap. to the *Hebrews*: Because they either lead or ought to lead the people of God in the ways of God. For although it be proper to God onely to lead men, yet because he leads them by his word, he is pleased to communicate this honourable title to the preachers of this word.

20. They are called the *Charriot of Israel and the horsemen thereof*, as it is in an expresse acknowledgment, 2. *Kin.* 2. 12. and 13. 14. and by a faire consequence from 1. *Sam.* 7. 13, 14. As long as *Samuel* lived, the *Philistines* were subdued before *Israel*. And if *Moses* let God alone, the people will be consumed with his wrath, *Exod.* 32. 10. Gods Ministers are not only Souldiers and Captains, but they are all the army, they are the horsemen and the Charriots of the Church, they are for defence unto it. And if one *Elijah* carryed and protected the people, and defended them more by his zeal, and prayers, then thousands of Charriots and horsemen; what strength and might shall there be found in many *Elijahs*? These are the Churches walls, the bullwarks of the land, and the best fortifications for any City, They kill the enemyes of God with the sword of Gods word, whereby they sharply wound in reproving; and kill in threatning death: If furious *Iehu* should chance to let any escape, the sword of *Elisha* shall be sure to slay him, 1. *Kin.* 19. 17. And you may see *Elijah* sitting upon a hill, and slaying an hundred of *Ahaziahs* Souldyers to death, and burning them up with the

words

words of his mouth 2. *Kin.* 1, The same is the power of Gods witnesses, out of whose mouths fire doth proceed & devour their enemyes. *Rev.* 11. 5. Let *England* then take heed of pulling down, nay so much as loosening these pillars, lest the whole structure of Church and state fall together with them.

21. They are called *Bishops*, A generall title, and given to all the Ministers of the Gospell, all whose it is to overlee the flock committed to their trust, and to have a diligent care of it. *Act.* 20. 28. And therefore, whom the Apostle calls *Elders*. *Tit.* 1. 5, these he calls also *Bishops*, v. 7. Neither doth this title conferre dignity only, it inferrs duty also. The office of a Bishop has employment as well as preferment in it. It is a work in the Apostles judgment. 1. *Tim.* 3. 1. *He that desireth the office of a Bishop, desireth a good work.*

22. They are called *Teachers*, this being the great businesse of Ministers to preach and teach the word of God. This title primarily belongs to Christ, who is the teacher of his people, But it is applyed secundarily to his Ministers, who are ushers to him the Head-master. *Eph.* 4. 11. 1. *Tim.* 2. 17.

23. They are called *Clouds*, spirituall Clouds, watering, refreshing, fructifying the vineyard of the Lord with the former and the latter rain of ordinances. Is. 5. 6. Hence they are sayd to drop their doctrine upon men by a word fetcht from the Clouds. *Deut.* 32. 2. *Ezech.* 21. 2. *Am.* 7. 16. But Heretiques and deceivers, are empty bottles, waterlesse Clouds, tossed to and fro with the winds, *Iude.* 12. They make an ostentation and specious pretence of knowledg, when as indeed their sounds are but the sounds of empty bottles, and they are specious white Clouds, that seem to promise the earth a belly full of water, but when they should come to distill it, they are gone with a blast of wind, and so gull the thirsty expectations of the silly spectators.

24. They are called *Nurses* 1. *Thes.* 2. 7. For as a Nurse, dandles and husheth, and suckleth, and flattereth the little infant, so the Ministers of the Gospel should even hugg in their bosomes, speak pleasantly unto & feed with the sincere milk of the word, Christs new born-babes, accommodating their language, behaviour, and way of feeding to their infant state. And as a nurse with admirable patience doth digest the wrang-

lings,

lings, endure the frowardnesses of her nurseling, not grudging it her own blood to feed upon; So a faithfull Minister should be patient in his pains, indefatigable in his diligence, and not count his life dear unto him, if by it the Church of Christ may be advantaged, nor think much at his own destruction, if by it his people may be edifyed.

ὑπερέται. 25. They are called *the Ministers of Christ.* 1. *Cor.* 4. 1. Which word in the *Greek* bespeaks sorrow, and calls for pains, as the office of a rower doth require. They sit at the oares, where if the wind of Gods spirit do not exceedingly help, they will find intolerable pains, and if it do help, yet they must use an indefatigable diligence. And if they be the Ministers of God (administring faithfully the word and sacraments) they must be approved in much *patience, in afflictions, in necessityes, in distresses,* &c. 2. *Cor.* 6 4. They are not preferr'd to a politicall and imperiall dignity, but an Ecclesiasticall Ministry, in which they may promise themselves whatever pains, the meanest of servants, in rowing, running or what else, do find, and more.

26. They are called *Starrs,* and that not wandring, but fixed. For Christ, who sits at the right hand of God holds them in his right hand, *Rev.* 1. 20. (1.) Starrs shine; so ought they by clearnesse of doctrine, and integrity of life to shine before others. (2) Starrs shine in the night; so let a Minister of the Gospell shine more glorionsly, and illustriously when the Church of Christ is beclouded with heresyes, and benighted in persecutions. (3.) Starrs shine with a borrowed light; so the Ministers of Christ, receive their calling, gifts and doctrine from him the Sun of righteousnesse. Nay they excell either sun or starrs, for these shall be turned into darknesse, the sun shall be totally eclipsed, the starrs sink down into their sockets, and be put out at the dissolution of the world, but they shall shine for ever and ever. *Dan.* 12. 3. Oh that they were also as the starrs of heaven for number, the Lord of the harvest sending out plenty of labourers to reap his yet plentifull harvest; and more fixed in the firmament of our Church, then the stars in heaven, that sometimes tumble head-long?

27. They are called *Angells of the Church. Rev.* 1. 20. 14. 6. For 1. like Angells they are messengers sent by God to declare his will to men. 2. They ought to imitate an Angelicall,

purity,

purity, chaſtity, zeal and celerity, that they may be as Angells amongſt men, Maſters amongſt boyes, and ſhepheards amongſt ſheep. So that this name alſo brings duty with it, as well as dignity. Many would be content to be Angells to dwell in heaven, but loath to be Angells to doe Gods errands upon earth; but he that would enjoy the honour, muſt firſt be imployed in the office, and execute that office too with carefullneſſe, cherefullneſſe and ſpeedineſſe, as the Angells doe. Now if *Timothy* as being a man of God, muſt flee covetouſneſſe; how much rather ought he to doe it as being an Angell of God. And if the Angels of God by pride fell from the preſence and glory of God, it concerns theſe Angels that yet they be humble as men. What matters now though the world call us blind guides; God counts us ſtarrs, and will ſet us in heaven, when the ſtarrs themſelves ſhall be miſplaced. What though they call us devills; it is honour enough that God counts us Angels. Let us doe the work of Angels, and God will not ſtick to own us and honour us as ſuch, before all men and Angels.

28. They are called *Presbiters* and *Elders*, a name implying, not their age, but office and dignity, common to all the Miniſters of Chriſt, ſo that it is no ſoleſcime to ſay, the yongeſt of Chriſts faithfull Miniſters is an *Elder*. For the name is indifferently given to them all. *Act.* 14. 23. 20. 17. 1. *Tim.* 5. 17. *Tit.* 1. 5. 1. *Pet.* 5. 1. So called, becauſe they ought to excell others in an elderly wiſdome and diſcretion, ſhunning all youthfull vanityes and levityes, and behaving themſelves with ſuch a gravity and piety, as may beget a reverence for them amongſt the people,

29. They are called *Paranymphs* or *friends of the bride-groom.* Ioh. 3. 29. 2. Cor. 11. 2. Becauſe they bring the bride and eſpouſe her to Chriſt: *They invite men to the marriage of the Kings ſon*, Mat. 22. 3. and *to the great feaſt*, *Luk.* 14. 17. Oh ſingular dignity, and ſweet imployments. As the bridegroome makes uſe of his moſt faithfull and approved friends for *Paranymphs*, to make up the match between him, and his beloved: So Chriſt Ieſus makes uſe of the paines of his Miniſters, to perſwade poor ſinners into a marriage with their maker. Now the work of theſe friends of the bridegroom is manifold. For firſt they make up the match, ſecondly, after marriage they inſtruct them in their conjugall dutyes, and teach them faithfullneſſe,

love,

love, and loyalty in that relation. And lastly, in case they backslide and forsake their Lord and Husband, they cause them to return again, and renew their conjugall vows. And they that do these things are sure the confidents and approved friends of the bride-groom. Let us take heed therefore, that we play not the part of those unfaithfull trustees, who having been put into this office, and employed for the bridegroome, in the consummation of marriages, speak one word for him, and two for themselves; Let us wooe for Christ and not for our selves; his profit and credit, and not our own, for we are but the paranymphs, he is the bride-groom, we are but the ambassadors, he the King.

30. They are called *Legates, messengers, ambassadors* for Christ, *Hag.* 1. 13. 2. *Cor.* 5. 20. *Eph.* 6. 20. to be Ambassador from any prince is an honour, from a renowned Monarch is more, but to be employed an Ambassador for Christ Iesus is of all other honours most honourable. And such ambassadors are Christs Ministers. And therefore, 1. as an Ambassador keeps himself within the limits of his commission, and observes how he is bounded by his Princes commands, so let the Ministers of Christ deliver their Masters mind freely, and yet truly, without detracting from, or adding any thing to the same. 2. As no Ambassadour assumes that province to himself, nor puts himself into commission. So let them expect their Masters mission before they fall a running: and 3. As Ambassadors are safe from any violence; so let these promise themselves the protection of their Master, and well they may, for they serve the best Master in the world, who not only sends them of his ambassage, but goes along with them also. And let *England* take heed of doing violence or offering abuse to these Ambassadors, for if *David* did revenge upon *Hanun* the base usage of his servants, and the Romans sackt Carthage, for offering violence to their Ambassadors, surely Christ, that interprets despites done to his Ministers, to be done to himself, will sharply and surely revenge the quarrell of his Ambassadors, and the dishonour done unto them.

31. They are called *fishers of men.* Mat. 4. 19. Mar. 1. 17. Luk. 5. 10. Because they do, as it were by the preaching of the word catch men, that wander up and down the wide world, as it were in a deep and vast Ocean. And under this Metaphor, a

diligent

diligent and unwearyed care and endeavour to gain many souls is enjoyned to them. For fishers many times catch at what they catch not, it may be, toyle all the night and catch nothing, therefore they had need of patience and constancy: they are exposed to tempests & ill weather, nay, have their lives allwayes in jeopardy by reason of the raging waves and unmercifull deeps, therefore had need of a great share of courage & hardinesse, to adventure upon the one, and endure the other. Oh that we had *Peter's* successe to catch many fishes, or at least *Peter's* indefatigablenesse, patiently to endure toyling all the night.

32. They are called *Husbandmen.* 1 Cor. 3. 9. & therefore are called *planters* and *waterers of Gods vineyard.* 1. Cor. 3. 6. The primary and chief Husbandman is God, Ioh. 15. 1. The secundary or subordinate Husbandman is the Minister of God. God tills inwardly by his spirit, the Minister outwardly by his word & doctrine. And as the field is plowed and sowed to bring forth fruit to its owner, so is the Church plowed and sowed to bring forth fruit to God, whose it is, and whose they are that till it. See here the necessity of a Ministry, without bread no life, without corn no bread, without Husbandry no corn, without Husbandmen no Husbandry, why so without faith no Salvation, without hearing no faith, without preaching no hearing, and how can there be preaching without preachers?

33. They are compar'd to *Oxen,* 1, *Cor.* 9. 9. 1. *Tim.* 5. 18. under the name of an *Oxe,* the indefatigable labour of a Minister is typically and allegorically set forth. For the Oxe is a very laborious Creature, and very profitable by its labour, (Prov. 14. 4. *Much encrease is by the strength of the Oxe*) and that not to it self but to its Master. So let the Ministers of Christ be laborious and industrious, and that for Christ, not for themselves. The *Oxe* is slow in work but sure: If a Minister be cast upon hard ground, amongst a dull and slow people of understanding, it matters not for much hast or acuteneſſe, Let him accommodate himself to their capacityes, rather study to doe his work firmly then finely; Let him not think much to explain, presse and inculcate the same things again and again. And as the *Oxe* content with grasse, hay or straw is an Hieroglyphick of frugality, So let a Minister of Christ be sober and frugall, minding more his work then his meat. As an *Oxe* is a harmlesse and innocuous creature, by the verdict of the poet,

VVhat doth the Oxe deſerve that hath no guile,
But harmleſſe born alone to ſuffer toyle?

So let a preacher be a ſingle and ſincere man, without fraud or malice, plain and upright, like Iacob, helpfull to all, hurtfull to none. As the *Oxe* is hardy and *ſtrong to work*; Pſ. 144, 14. So let a preacher of Gods word be valiant, fearing the face of no man, nor the frowns of no face. Doth any one curſe him? Let him contemne the curſe. For he cannot anſwer reproaches and raylings better, then by not anſwering them at all. And as the *Oxe* labours hardeſt in hardeſt weather, more in Winter then in Summer. So let Miniſters approve themſelves in afflictions, in neceſſityes, in diſtreſſes. 2. *Cor.* 6. 4. and ſtirre up themſelves to the greateſt diligence, when there is the worſt weather in the Church. As the *Oxe* is profitable both in his life and death, ſo let every faithfull and able Miniſter of Chriſt, be ſerviceable to the Church of Chriſt, not only by his preachings but alſo writings. Again as the ground which the *Oxe* plowsnor, brings forth briers and thorns, but that which is by him broken up and prepared, preſents the Husbandman with a wellcome harveſt: So the ſouls to whom the ſound of the Goſpell preached doth not come, that have no teaching prieſt, no miniſteriall Oxe to break up the fallow ground, are overgrown with the weeds and rubbiſh of vices, but thoſe over whoſe ſouls the plow of Gods word, held by the Miniſters of Chriſt, doth paſſe, are fruitfull in graces and vertues. And laſtly, as it is fit that the *Oxe* ſhould feed of the harveſt which he gets in, and eat of the corn which he treads forth; So is it fit that he that ſerveth at the Altar ſhould live of the Altar, that he that preaches ſpirituall things ſhould receive of their temporalls to whom he preaches; which piece of equity the Apoſtle proves by many arguments. 1. Cor. 9.

34. They are called God's *Trumpetters*. *Hos.* 5. 8. *and* 8. 1. Becauſe they muſt cry with a loud, ſhrill, and trumpet-like voyce to awaken the ſleepy ſinners. (1.) They blow the trumpet of the law againſt ſinners, *Zeph.* 1. 14, 15, 16. Then the trumpet of the Goſpell to the penitent ones, *Iſ.* 27. 13. (2.) As the trumpets of the Levites were of ſolid and maſſy ſilver, *Numb.* 10, 2. So the Miniſters of Chriſt ought to preach the ſubſtantiall

substantiall and simple word of God without any mixture of their own inventions, without drosse or corruption. (3.) They are Gods *Trumpetters*, in as much as they ought to proclaim an everlasting and irreconcilable combat against sin, and call out men to fight the devill and their own corruptions, therefore *Wisdom's maydens do not whisper*, the Ministers of Gods word do not speak coldly, but boldly. Prov. 9. 3. For a preacher is not made for a pipe to invite men to wantonnesse and feasting, but for a trumpet to call forth to warrs and fightings, to call men into the field against the black band of devills, and their own outragious lusts. And whilst one of these enemyes abide the field, the Minister must call on to fight, as the trumpet sounds, so long as the enemyes are in fight.

35. They are called *the mouth of the Lord.* Ier. 15. 19. Is. 2. 3. Luk. 10. 16. Act. 10. 35. 1. Thes. 2. 13. Those that separate the pretious from the vile, discern between the good and the bad, and reprove sin freely, are as the *Lords mouth*, and those that preach the Gospell faithfully are as the lips of Christ, for he speaks in them. 2. Cor. 13. 3. These God ownes for his *mouth*, that is for his true and faithfull messengers, whilst they speak his words and not their own, in so much that he that heareth them, is interpreted as hearing God himself. And if they be the *mouth of God*, let their adversaryes desist their designes to silence them, for how is it possible that the *mouth of God* should be stopped?

36. They are called the *Ministers of the New Covenant* or *Testament.* 2. Cor. 3. 6. Ministers, not of the law as *Moses* was, but of the Gospell, not of the old, but of the new Covenant, not of the letter, but of the spirit, not of death, but of life, not of damnation, but of mercy, not in weakness, but power, and efficacye; because by them Christ enlightens the mind, purifyes the heart, and regenerates the whole man.

37. They are called *a sweet savour.* 2 Cor. 2. 15. By which Metaphor, the Apostle commends and glorifyes their sacred Ministry. For they are a *sweet savour*, in as much as they bring a sweet smell from Christ, and with it perfume the corrupt manners of the dunghill world. And this must needs be so, because on the contrary, false prophets are a noysome stink; but these preaching a holy doctrine, and proving it by an holy life, doe become a *sweet smelling savour*, and being so, their Mi-

niſtry doth become an acceptable ſacrifice to God, yea, even in them that periſh. For although Iſrael be not gathered, yet ſhall they that deſire to gather them, be glorious in the eys of God. Iſ. 49. 5.

38. They are called the Churches *Crown*. Rev. 12. 1. The Church of Chriſt is to be ſeen there *clothed with the ſun*, that is with Chriſt *the ſun of righteouſneſſe*, having the moon under her feet, that is, ſhe tramples upon all worldly things as vain and worthleſſe; For the moon ſignifyes things ſublunarie. She has *upon her head a Crown of twelve ſtarrs*, that is, ſhe doth not tread under her feet the Apoſtolicall doctors, and doctrine, (as the manner of unmannerly England is at this day) but carryes them as her Crown and royall ornament upon her head. She is "adorned with the doctrine of the twelve Apoſtles, upon "which ſhe is founded, Chap. 21. 14. with excellent "Miniſters, as with a diadem, Chap. 1. 20. For her glory is "not a wordly Crown, but her Crown is the integrity of her "teachers.

39. They are called *the glory of Chriſt*, 2 Cor. 8. 23, that is by a Metonymye of the effect, ſuch as promote and illuſtrate the glory of Chriſt. A title that comprehends all dignity in it. For how can a man be more glorious, then by being made the glory of Chriſt? Thus the grace and doctrine of the Goſpell is called the glory of the Lord, Iſ. 60. 1. *Thy light is come, and the glory of the Lord is riſen upon thee.* So let us therefore preach, ſo let us live, that we may be a glory to Chriſt our Lord and Maſter, and not a ſhame, for ornament not for ignominye.

40. They are called *Saviours*, Rom. 11. 14. Obad. 21. v. 1 Tim. 4. 16. For ſo it ſeemeth good to the ſpirit of God, to honour them whoſe Miniſtry it makes uſe of, by aſcribing its own work to their hands. And this lays a ſtrong charge upon us, that we through ignorance or idleneſs ſuffer not thoſe ſouls to periſh, whoſe Salvation God hath as it were entruſted into our hands. Neither is that cavill worth any thing, that it is God alone that converts and regenerates: For we do not deny it. God ſaves, and ſo do we. He ſaves abſolutely and principally, we only ſubſerviently and inſtrumentally, we endeavour the ſalvation of ſouls, Gods gives efficacy and ſucceſſe to our endeavours. God and man goe together, to bring God and man together.

gether. That which God could do without us, he is yet pleased to do by us; and we working in his hand, are said to do that work which the hand does that acts us: we save men; and yet it is God that saves both them and us: And this now argues the greatest necessity of a Gospel-Ministry, that by it soules may be saved, and God glorified in their Salvation; which Argument might be of sufficient strength to establish such a Ministry, if those thousands, that might be called out for help, were all silenced.

Now to what end are all these Titles and Elogies, but to teach Ministers their Duty towards their people, and how to look upon themselves (as men created and devoted to labour and service) and to teach the people their debt of love, honour, and reverence to, and how to look (with an eye of esteem) upon their Ministers.

CHAP. III.

Arguments and Reasons evincing the Necessity, and efficacy of a Gospell-Ministry.

1. THe Necessity of the Sacred Ministry doth appear by God's command given, *Mark.* 16.15. *Preach the Gospel to every creature*; that is, to all men: Man being the Master-piece of the Creation is exalted; the Creature, by way of Eminence, as by our Saviour here, so by the Apostle *Paul*, *Col.* 1.23. The like not onely Commission, but command ye may finde, *Matth.* 28.19. *Act* 10.42. where you have Christ expressly commanding to preach to the people. And the Apostle *Paul*, about to die, and so to leave his Office, gives this as his last Charge to *Timothy*) to the observance of which he strongly adjures him) that he preach the Word in every opportunity, and with all importunity, 2 *Tim.* 4. 1, 2. This task Christ impos'd, or rather, this honour Christ conferr'd upon *Peter*, and in him upon all his Ministers, that they should *feed*, and *feed*, and again *feed his sheep*, *Iohn* 21. 15, 16. It is not a humane Invention, but a Divine Institution, and therefore not arbitrary, but Necessary.

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2. A Ministry is not onely necessary by a necessity of the Precept, but also by a necessity of the means; not onely as being ordained by God, but as being ordained for man, and his salvation: and it is so necessary in this regard, as that, it is called in ordinary Speech, *the means*, or *the means of grace*. This is the ordinary way, the King's high-way to heaven, *Rom.* 10. 14, 15. 1 *Cor.* 1. 21. *Act.* 11. 14. 1 *Tim.* 4. 16. By this the Spirit is received, *Gal.* 3. 2. *Act* 10. 44. This is the arm of the Lord, and the power of God to salvation, *Rom.* 1: 16. This was the employment which our blessed Saviour was diligent in, *Matth.* 4. 17. and 11. 1. *Luke* 4. 18, 19. and therefore God sent *Cornelius*, not to an Angel, but to *Peter*, who should tell him what he ought to do, *Act.* 10. 5, 6. and *Paul*, although extraordinarily called, yet for the honour of the Ministry, was sent to school to *Ananias* *Act.* 9. 6, 10. and the *Eunuch* must have *Philip* to preach to him, *Act.* 8. 19. For so it seemed good to God, by men to reveal his Will to men: This treasure God hath committed to *earthen vessels*, *that the excellency of the power may be of God*, 2 *Cor.* 4. 7. God hath ordained it to be the primary means of our Regeneration and Conversion unto God, *Mal.* 4. 5, 6. *Iames* 1. 18. 1 *Pet.* 1. 23. 1 *Cor.* 4. 15. And as the Word of God preacht is the seed whereof the Christian man is borne, so it is the food whereby the new born Christian is nourished. Hence it is compared to *meat*, *Ierem.* 3. 15. to *shewers*, and *dew*, *Deut.* 32. 2. *Isa* 55. 10. to *light*, *Act.* 26. 18. *Psal.* 119. 105, to the *face of God*, *Psal.* 27. 4. and 105. 4. Now without meat no life, without shewers no increase, without light no comfort, without the face of God no joy: It is this Word of God that *enlightens the eyes*, *Psal.* 19. 8. *cheareth the heart*, *Mic.* 2. 7. *raiseth up the drooping*, *Isa.* 57. 19. *comforts the sad*, *Isa.* 40. 1, 2. *enlivens the dead*, *Iohn.* 5. 25. *heateth the cold like fire*, *breaketh the obstinate*, *like a hammer*, *Ierem.* 23. 29. and *confers the spirit of Adoption*, *whereby we are sealed unto the day of Redemption*. This is a sign of God's blessing, *Exod* 20. 24. In whatsoever place the name of God is recorded, there he blesses the people, in hearing prayers, directing in doubts, and enriching them with all internall and external goods: *Micah*, although upon a false ground, had great confidence of this blessing, upon this account, *Iudg.* 17 13. *Now know I that the Lord will do me good, seeing I have a Levite to my Priest*. But truer, and diviner is that of the divine Musician,

Psal.

Psal. 65. 4. *Blessed is the man whom thou chooseſt, and causeſt to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple*: to which truth our Saviour also gives his testimony, *Luke* 10. 23. *Blessed are the eyes which see the things which ye see*, and this seeing comprehends hearing, and so consequently, hearing has the blessing also, *vers.* 24.

They must necessarily, and most deservedly perish then, that neglect and reject this spiritual Food and Physick. Cursed be also those damnable Apostates that bring in Damnable Errors, whereby they drive the sheep of Christ from his Folds, and drive them into the mouthes of the Wolves, bewitching them with their Fancies and Dreams, and so at last dreaming them into hell: and cursed be the Presumption of those inspired Spirits, who despising the sacred Ministry of the more sacred word of God, pretend and profess Revelations, and Enthusiasms, as false as new, and as dangerous as either. These God suffers to fall into the temptations of pride, and into the snares of Sathan; having reserved the *blackness of everlasting darkness* to be the Conclusion of their new Lights, 2 *Pet.* 2. 17. *Iude* 13.

3. The Necessity and Efficacy of the Ministry appear's by the ends for which it was ordained; which being many, the Apostle compriſes in few, but full phrases, *Ephes.* 4 11. &c. 1. Christ ordained a Ministry for the Restauration of the Saints, for the setting of them, as of disjointed members in their proper places: There was a disjuncture made by the fall of our first parents, and hence it is that all of us have variously erred and gone astray: Therefore God to restore us, hath given variety of gifts to his Ministers, to knit us to Christ our head, and us all together, as fellow-members. And as for the Restauration of the Saints, so 2. For their Edification. He hath given us Teachers, that we may be built up in knowledg; Preachers of the Word, that by them we may be built up in our most holy Faith, which comes by hearing. 3. For the settling and establishing us in the Truth, that we may arrive at a staid manhood in Christianity, and not like children be tossed too and fro with every winde of Doctrine, nor be drawn aside by the sleight and cunning craftiness of men, whereby they lye in wait to deceive. 4. For the conservation of the Unity and Harmony of

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the Church, in the Worship of God, that we may speak the truth in love.

4. Our Infirmities and Miseries do sufficiently speak a Necessity of a Ministry: We are all by nature sick of an Hereditary Disease, and do therefore need a savory and saving Ministry, to keep us that we die not of this Sickness, and to restore us again to perfect soundness. Nay, we are all by nature distanced from the mercy of God, are destitute of all innate strength, whereby to help our selves: Nay, we are not onely sick, and unable to restore our selves to health, but even *dead in sin, Eph.* 2.1. and therefore be sure unable to restore our selves to life; and so we are obnoxious to the heaviest wrath of the Almighty God. And does not this sad condition call for a *Ministry of Reconciliation*?

5. The Necessity of a Ministry appears by the sad condition of them that are destitute of the preaching of the Word, as may be exemplified in the *Iews* sometime wanting it, and the Heathens at this day; *without a teaching Priest*, and *without the true God*, are put together, 2 *Chron.* 15.3. And the Heathens that want this Ministry are *without God in the world, without Christ, without hope, Eph.* 2.12. When *Moses* the *Iews* Minister was away but five or six weeks, the people presently become idolatrous, *Exod.* 32.1. After *Paul's* departure, grievous Woolves are seen entring in amongst the people, *Act.* 20.29. *where there is no vision the people perish*, saies *Solomon, Prov.* 29, 18. Where there is no Ministry of the Word, we may expect whatever evill is expresst or signified by the Hebrew word (פָּרַע) which we translate (*perish*) 1. Denudation, or stripping off the true and saving knowledg of God, faith, love, with the whole Armour of God, as also of Divine safeguard, and protection. 2. Rebellion, *viz.* against God, and against men. 3. Cessation from the study of good learning, performance of good duties, and practice of good works. 4. Separation, not onely from God by Apostasie, but one from another, by cruel enmities, and carnal Errors, as sheep having no Shepherd, and (as when there was no King in *Israel*, so) if there should be no Preacher in *Israel*, every one would do *what seemed good in his own eyes*, Nay, I doubt not to say, if *Israel* were nothing else but Kings, yet, if there were no Preacher, they would also do so.

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We see some good fruits which God is pleased to hand over to us by the Ministry, some sad fruits of the want of it, and some Arguments, evincing the necessity and efficacy thereof: What remains, but that we maintain and stick to this Ministry; love, and reverence the Ministers, at least for their work sake.

CHAP. IV.

The Doctrine is applyed in an Vse of Information.

THe Corrolaryes issuing out of the bowells of this Doctrine, thus explicated and demonstrated, will serve for Information, Instruction, Consolation, Reprehension, Exhortation.

1. For Information. *There is then a Ministry in the Church.* To what purpose are all these Names, and honourable Titles, if there be no such Order, as Ministers, in the Church? Which Order is not of a moneths, a years, or an Ages standing, but must be contemporary with the world, even in its last Ages: There is, and shall be a Ministry in the world, so long as there shall be a world for it to be in; which we shall prove by Arguments; 1. Confirming the truth. 2. Infirming and confuting the Cavills of the Anabaptists.

1. It is plain, by those Evangelicall Propheſies and Promises, by which God hath made himself a debtor to his Church. He standeth engaged to his people, in all ages, as well as to those of the Primitive times, to give them Pastors according to his own heart, who shall feed them with knowledg and understanding; *Isa.* 30. 20. *Ierem.* 3. 15. and 23. 4. *Ezech.* 44. 23.

2. It is plain by the Promise of Christs presence, and help with the Ministry of his Word, to the end of the world; the enrollment of which Promise we may see *Matth.*28.20. *Loe, I am with you* (not a day, nor a year, but) *alway, even unto the end of the world.* Although it may be shaken sore in this world, yet it shall not be pluckt up by the roots; although many may, and do gnash their teeth against it, yet shall

they not be able to devour it; for Christ will build his Church, and the gates of Hell shall not prevail against it, or its Ministry. Neither did our Saviour make this Promise only (though chiefly) to his Apostles, but to all his Ministers also in generall, that either in times past have been, to us who now are, and to them that shall be after us, even to the end of the world.

3. The Offices of Ministers, and the works of the Ministry, shall be perpetuall, Therefore shall the Ministry it self last also. The Preaching of the Word, and the Administration of the Sacraments are Offices of Ministers, and works of the Ministry; but these have a long-liv'd Charter, a promise of perpetuity, and an injunction that they be perpetuated. A Ministry was given, not for one age, but for all ages; not for the Edification of one man, but of the whole body of Christ, the Church, *Eph.* 4. 11, 12. The Administration of Sacraments must extend it self to the utmost times, and last age of the Church, *Matth.* 28. 19, 20. 1 *Cor.* 11. 26. Now whilest the Office continues, they must needs continue that execute it. Where there is any Religion, there must be some set apart to maintain it. *Baal* himself, if he be a God, must have his Priests. The same may be found in Scripture concerning the fictitious crew of all those deviliſh Deities, which the *Philistines*, *Egyptians*, *Moabites*; and *Ammonites* worshipped.

4. It is plain from the necessity of this Calling: *Without faith no Salvation*, John 14. 16, *Without the preaching of the word no faith*, Rom. 10. 17. *Without Preachers no preaching*, and without a Ministry there can be no Preachers; For, *How shall they preach except they be sent?* So then, without the ministry and Ministers no Salvation. So long as there shall be any to be saved, God will provide some, by whose hands he will save them.

5. Whilest there shall be a Church, there must be a ministry of the Church; But God will have a Church militant upon earth whilest sun and moon endure, *Ier.* 31. 36. *Matth.* 16. 18. *Eph.* 3. 21. It is necessary therefore, that as there ever hath been a ministry, because there ever hath been some Elect, so there should be a ministry for ever, because there shall ever be some Elect, whose Salvation shall be carryed on thereby; that it should be commensurable with the Churches necessities.

Whilest

Whileſt God ſhall have upon earth a Church to be built; a Vineyard to be planted, a field to be tilled, a Flock to be fed, an harveſt to be reaped, and ſoules to be ſaved; ſo long will he have builders, planters, tillers, ſhepherds, reapers, Saviours, and a Miniſtry for the accompliſhing of theſe things; ſee *Act.* 18. 10, 11.

6. It appears, in that it is ſaid to be the priviledg, and is repreſented as the Property of the New Ieruſalem, to have no Temple in it, *Rev.* 21. 22. The Church Triumphant is the Church, and the onely Church, that needs no miniſtry, miniſters, or ordinances; For God is all this to them; Inſtead of the word of God, they read in the God of that Word; inſtead of the repreſentation of Chriſt in Sacraments, they have the enjoyment of him without the help of ſhadows or types. The immediate enjoyment of God in this life, without the means, is ſure then a fancy onely beſeeming the heady brains, or rather brainleſs heads of Anabaptiſts. It is the proper Priviledg of the Church Triumphant to ſerve God immediately, without Temple or Ordinances; Amongſt them it is, that *Prophéſies ſhall fail*, 1 *Cor.* 13. 8. But in the Church militant they are to be highly eſteemed, 1 *Theſ.* 5. 20.

7. It appeares by the care of the Apoſtles for the continuation of their Succeſſors, and the perpetuation of a Miniſtry in the Church. *Paul* commands *Titus* to ordain Elders and Biſhops in every city, deſcribes the perſons to be ordained, and preſcribes rules for the ordaining of them, *Tit.* 1. 5, 6, 7, 8, &c. He commands, and cautions *Timothy* alſo about the ſame thing; and bids him keep the commands relating to this Miniſtry till the appearing of the Lord Ieſus Chriſt; which Injunction is not onely laid upon *Timothy* in his own perſon, but upon all the Miniſters of Chriſt that ſhall be in ſucceſſion to the end of the world.

8. It appeares by that honor, reverence, and ſubmiſſion, which, by vertue of the command, is due to the Succeſſours of the Apoſtles, 1 *Theſ.* 5. 12, 13. *Phil.* 2. 29. *Heb.* 13. 17. Which things, ſo long as they are due, muſt needs have, and prove Miniſters of the Goſpel to whom they ſhall be given. And if you take away *them that are over you in the Lord, your Meſſengers, them that have the rule over you*, and that *watch for your ſoules*, I pray you tell me, where will you beſtow the *high eſtimation*

and *love*, the *reputation*, *obedience*, and *submission* which the great Apostle commands to be given, in the fore-quoted Texts.

9. It appears by that constant provision that God has made for his Ministers, ordering them honourable stipends for their work, *Gal.*6.6. 1 *Cor.*9.13,14. 1 *Tim.*5.17,18. which provision is laid up in the store-house of the Gospell, not onely for the Apostles sake, but all theirs that are Ministers of Christ in succession. Now to what purpose should these commands of God remain in the Bible, if there should not be a remainder of Ministers still in the Church. God needed not to have provided meat for his Ministers, if he had been minded that men should have sewed up their mouthes.

Away with the doting crew of Anabaptists then, that despising the Word of God, and Ministry of that Word, and Ministers of that Ministry, gape for the downfall of Revelations into their mouths, and stare after New Lights. Away with them to the Law and the Prophets. Why stand ye gazing up into heaven for new discoveries? to the Law, and to the Testimony; If they be not according to this Word, it is becaufe your new Lights have no light in them, *Isa.*8.20. God hath ordained and established a publick Ministry, and forbids the consulting of Diviners, Observers of times, Enchanters, Charmers, Witches, Wizards, Necromancers, *Deut.* 18.10, 11,12. No, nor must mens own Fancies lead them, their own inventions be set up to give Oracles; But in all doubtfull matters, consult the Ministers of God, *vers.*15. Is there no light in the Word of God? or, whether are your eyes out that ye cannot receive it? Is that nothing but a dead letter now, which in S. *Pauls* dayes was so quick and spirituall, *Heb.* 4,12. Is there no God, but in the still voice of your spirituall conceivements and Revelations now adayes? Well, let's hear what your spirit has to say againſt our Christ, who has bidden *Go*, and *teach* and *baptise*.

CHAP.

CHAP. V.

The Cavills and Fallacies of the Anabaptists, Socinians, Swendfeldians, *and* Enthusiasts *are blown away.*

Obj. 1. THe first harbour of these Libertines Opinion in this thing is pretended to be in *Ierem.* 31.34. *They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them, even to the greatest of them, saith the Lord*; Therefore such a thing as the Ministry of the Word is needless under the New Testament.

Answ. 1. Words are not properly Scripture,, but the sense; neither does the Scripture properly consist in the leaves of words, but in the root of reason; the Word of God is not to be taken *formally*, as it is described by words and syllables, but *materially*, as it declares to us the minde and counsell of God; We must not stick in the bark, for that hath involved the *Papists* and *Anabaptists* in many Errours.

2. If we must needs have so much regard to the letter of the Text, it rather takes away Private Instruction, then Publick Preaching; for God does not say, there shall be no publick Preachers, but *They shall no more teach every man his neighbour, and every man his brother.* But neither can we discard private Instructions under the Gospell, if S. *Paul* be a Gospell-man, who presseth this duty, *Coloss.* 3. 16. 1 *Thes.* 5. 11.

3. The Text is a Promise: Now Promises must not shoulder out, nor overthrow Precepts; neither must the means be taken away, because the primary cause is laid down and asserted. God feeds all, it does not follow therefore that tillage is unnecessary, or bread needless, for by these means God feeds us. No more does it follow, that because God teacheth, therefore the ministry of his word is unnecessary, for God teacheth by the ministry of his Word.

4. The genuine scope of the Text is to shew us, that God teacheth his Elect, not onely *externally*, by the ministry of his Word, but *internally*, by the ministry of his Holy Spirit. Neither does the Prophet speak absolutely, simply, and

and inclusively; but comparatively, as the Holy Ghost frequently speaks. Things spoken negatively in Scripture, are oft times to be understood comparatively, and are not to be expounded so much by (not) as by (not so much,) which is plain in *Hos.* 6. 6. *Psal.* 50. 8. *Psal.* 51. 16. *John* 6. 38. *John* 7. 16. and many other places: So that the sum of the Prophets words will easily be, There shall be a fuller and clearer knowledg of God in the times of the New Testament, then there was in the times of the Old. 1. Because under the Old Testament Christ was obscurely shadowed out in Types; but under the New he is plainly preach'd, and shewn openly; insomuch, that a very boy, well catechised and instructed doth understand the Gospell concerning Christ, beter then many of the Priests of the Law did; which is the accomplishment of that Promise, *Isa.* 11. 9. *The earth shall be filled with the knowledge of the Lord.* 2. Because there are farre more that are blessed with the saving knowledg of God in the times of the New Testament, than were in the times of the Old, the Preaching of the Word not being restrained to one Nation now, as it was then, but common to all. 3. By reason of the more plentifull Effusions of the grace of God, there shall not need so much pains and trouble to instruct the Elect now, as formerly there needed. This is plain from *vers.* 33. where it is said, *I will write my Law in their hearts*, not in their lips, not in tables of stones, not on the fringes of their garments (as it was sometimes among the *Iews*) but in their hearts, by giving them pious affections, and inclinations for the Law of God. That of *Calvin* upon the place gives the substance of the Interpretation; *God, who had more darkly represented himself under the Law, promiseth a more glorious discovery under the Gospell; in so much, that the knowledg of God shall be then, as it were, familiar, and common: But it is by an* Hyperbole *that he commendeth this grace, when he saies, that no one shall need any Master or Teacher, but every one shall be sufficiently instructed: Neither yet does he say exactly, that they shall not teach every one his neighbour, but they shall not teach every one his neighbour, saying, Know the Lord*; i. e. *there shall be such a measure of knowledg, that men shall be no longer Abecedarians: For this phrase* (know the Lord) *seems to point at the first beginning, and rudiments of Religion.* The minde of the Prophet in this place (which we willingly yield) can be nothing but this, that

God

God will send out a greater light, and greater measures of knowledg in the times of the Gospell, and will deale more freely and familiarly with his people then, than formerly.

5. If having given the naturall sense, & genuine scope of the text, we may use an answer *ad hominem*, I would fain know why the *Anabaptists* and Quakers, that stand up for this litterall meaning, and apply the promise to our days, can make themselves these new lights, and the heirs of this promise, and yet goe about saying, *know the Lord*. Certainly if this be the meaning of the promise, these be the times of the accomplishment of it, and they the persons to whom it belongs, they contradict their interpretation, and even break the neck of the promise, in going from town to town, from street to street, from house to house, teaching men to repent, to turn to the Lord, to know the Lord, and a great deal more of this, and so take Gods work out of his hands, for they should be all taught of the Lord. And if they say, true men shall be taught of the Lord, but it shall be by the means of men, then why are not we as fit to teach as they? This now brings to my mind their

2. *Obj.* Which they build upon, *Is.* 54. 13. where God promiseth that *all the faithfull shall be taught of the Lord*. Therefore the Ministry of the word is needlesse.

Ans. 1. This rather raiseth up then razeth out the Ministry of the word, of which there shall be need in the New-Testament, no lesse then in the old. All know that Scripture is the best interpreter of Scripture, Now Christ teacheth us what it is to be taught of God. *Ioh.* 6. 45. God teacheth us two ways, by the outward preaching of his word and by the inward revelations of his spirits. God here promiseth that his elect shall be taught, not only by the teachers of the Church from without, but by the Holy Spirit from within. Christians in this text of the Prophet seem to be put in opposition to the Iews, whose teachings under the old Testament were more externall then internall. And it is here promised that the spirit of God shall be mightily efficacious by the Ministery of the word, and that it shall be more free and liberall in distributing its gifts and graces under the New Testament. So that these two kinds of teachings are rather united in this text than divided. To be taught of God is

not

not to be taught of him immediately, but mediately by the preaching of the word, as appears from *Luk.* 10. 16. *Act.* 10. 33. But further if this text of the prophet be interpreted for the overthrow of the Ministry of the word, how will it agree with *Ier.* 3. 15. *Mat.* 28. 20. *Rom.* 10. 14.? And agree it must, unlesse you will have the spirit of truth to give himself the lye. *Calvin* speaks appositely. It is evident how miserably they dote, who abuse this text, for the overthrow of the ministry of the Word, so much used by, and usefull to the Church. They cannot be owned for the Children of the Church, that reject her education. And it is in vain to boast the revelations of the spirit; for the spirit teaches none, save those who submit themselves to the ministry of the Word. Account we them therefore the brats of the Devill, not the genuine begotten of God, who reject this holy ordinance of his own institution. For we see these two, (the Children of the Church) and (the taught of God) are so much the same, that they cannot be the taught of God, who will not be taught in the Church.

2. If we may make an answer *ad hominem*, It little becomes the *Anabaptists* to decrye a Ministry, and forbid propheſying who otherwise bid all to do it, plead the cause of the gifted brethren so stiffly, and give them a licence for propheſying at their pleasure. No wonder if they would set Scripture together by the ears, and make contradictions in them, who themselves do contradict themselves, and whose latter opinions do fall out and quarrell with their former.

3. *Obj.* Is grounded upon 1. Ioh. 2. 20, 27. *Ye have an unction from the holy one, and ye know all things; And ye need not that any man teach you.* The Objection fram'd for the purpose of our Libertines and New lights, will be of this form, who ever hath the spirit of God, understandeth the Scriptures without a teacher, But we have this spirit of God. Therefore we understand them without any teacher.

Ans. 1. The Major proposition is false. For whom the spirit of God teacheth, it teacheth by teachers, Eph. 4. 11. and not immediately, as was made to appear before. This anointing teacheth you all things, that is, The spirit of God is efficacious and powerfull by the preaching of the word, to enlighten the minds of the faithfull in all things necessary to Salvation. These elect persons knew all things, and so St. *Paul* could do all

all things he sayes, and yet I dare say there were many things, that they did not know, nor he could not doe: what shall we say then? Why not that these elect persons were so many Gods, which they must be, if they know all things. Ioh. 21. 17. Not that Paul was Omnipotent, not that these were Omniscient; But Paul's Omnipotence, and their Omniscience must be limited. The one could do all things belonging to his calling, the other knew all things necessary to Salvation, at least in some good measure: they knew all things which might serve for the discovering of Anti-Christ, and the avoyding of his snares, which is there the subject of the Apostles discourse. Concerning these things, or concerning the fundamentalls of religion, *ye need not that any man teach you*; which words else are spoken comparatively not absolutely, and come to this meaning. The spirit of God teacheth you so plainly and powerfully, that no one needs to bestow much pains to perswade you concerning heavenly truths. The *Major proposition* being pull'd down, the *Minor* staggars, and the conclusion appears to be a mere delusion.

2. If they that have the spirit of God and the Holy anointing, *know all things*, and *need not that any one teach them* any thing, in the sense which our Enthusiasts would interprete it, I wonder that the Apostle *Iohn* could so farr forget himself, as to write an Epistle for the instruction, & edification of such Omniscient persons as these were. This sense of the text, which our libertines will stitch to it, will not only render the Apostle contradictory to Christ Iesus his Master, Mat. 9. 38. to the Apostle *Paul* 1. Tim. 3. 1. and Eph. 4. 11, 12, 13. but to himself also. As though a man should goe and teach another, that he need not be taught. So that surely, *ye know all things*, must needs be meant but of some things, and *ye need not that any one teach you*, must be limited to some things only, wherein they were so well verst.

4. *Obj.* God can save the Elect without any Ministry, therefore he will.

Ans. This doth not follow: An argument from Gods power to his will is not concluding. God could have saved *Noah* without an Arke, but he would not. He could have instructed the Iews without Levites, have propagated the Gospell without Apostles, but he would not. He could save us indeed

without means, but it has pleased him to make use of means for the regenerating of us, and to prescribe those means to us. *Rom.* 10. 14. Where the Apostle in an elegant gradation, sheweth us by what means, and in what order to faith and Salvation, we are fitted for glory.

5. *Obj.* Although the Ministry be usefull for regeneration, yet it is useless to the regenerate.

Ans. Why do ye not say also that meat is necessary for Children, but superfluous, and hurtfull to men of age; for we are sure that the word of God is meat. The Apostle *Paul* appears to be of another mind, Eph. 4. 11. The Ministry of the word must continue (not for a year or an age, not till we be regenerate, not till we have got a little strength, but) till we all come in the unity of the faith, and of the knowledg of the Son of God, unto a perfect man, unto the measure of the stature of the fullnesse of Christ. Not only till we be united to Christ by faith, but till all the elect come to a perfect knowledg in the beatificall vision, and to the full stature of Christ. There remain many scales yet to be strucken off from the most enlightned eyes in the world, and some cubits which may still be added to the highest stature in this world by the word of God. The word of God is not only the seed, of which the Christian babe is born, but the food also, by which the Christian man is fed, 1. Pet. 2. 2. and is not only the instrument of regeneration, but of edification also, Act. 20. 32. 1. Tim. 3. 16, 17. Therefore the Apostle would not have believers to *forsake the assembling of themselves together*, by way of Christian congregations to handle, and hear Gods word. Heb. 10. 25. The word of God preacht, that principle of regeneration, is also the principle of nutrition. *Ieremiah* was regenerate, yet he eate the word of the Lord, and it was to *him the joy and rejoycing of his heart.* Ier. 15. 16. *David* was regenerate, yet the word of God, was more sweet to his taste then the most clarifyed honey, more desirable to his eyes, then the most refined gold, Ps. 19. 11. *Iob* was regenerate, yet he hid, or rather hoarded up the Commandements of God, as the best treasure, in his heart, as the best treasury; Nay, he esteemed the words of Gods mouth more then his necessary food. Iob. 23. 12.

Nay, since the best saints upon earth are by nature slow, secure, apt to loosen themselves from God, and obnoxious to many

many wandrings both in head, heart, and hand, (as is sadly exemplifyed in *Sampson* the strongest of men, *David* the most humbled of sinners, *Solomon* the wisest of Kings, *Peter* the boldest of believers) since blindnesse in part happens even to the best of *Israel*, and no man even was or will be upon earth, either so compleat in knowledg or grace, but that something will remain to be added to him, Phill. 3. 12. 2 Pet. 3. ult. we have daily and hourly need for, and use of the word of God, whereby our ignorance may be instructed, our faintings refresh'd our weakness strengthned, our dullness quickned, our wanderings reduced, our waverings resolved, and we built up in grace, and in the knowledg of our Lord and Saviour Iesus Christ.

CHAP. VI.

Many uses of instruction arising from the doctrine.

1. HEnce we may see the absolute necessity of a Gospel-Ministry. Take away this salt, and you have the world stinking in sin presently. The whole world not only falleth into, but lyeth in wickednesse, 1. Ioh. 5. 19. and there would lye and rot, to all eternity, were it not for this salt. Take away this Ministry, and ye take the sunne out of the firmament. For what is the world without the Ministry of Gods word, but the picture of hell, nay very hell upon earth, wherein will be no order, and eternall horrour. That of the *Constantinopolitans* is allmost more common then that it needs to be repeated, *It were better that the sun did not shine, than that* Chrysostome *should not teach*. Take away this Ministry, and you take away all the true knowledg of the true God, the heat of piety is extinguished, barbarisme entereth, and you shall presently reap a large harvest of the weeds of all error and prophaneness. There will be neither soveraign nor subject, Mistresse nor mayde, but all things will presently be in a confusion, which very miseryes our ancestors did sadly experience in the dark night of *popery*, to their great affliction. And not only they in their *Papisticall*, but also we in part see in our *Atheisticall* days, wherein the Ministry and Ministers of the Gospell being set at naught, he hath broke

loose, and a numberlesse crew of *Locusts* have sprung out of the bottomlesse pit, assuming to themselves the names of *Arrians, Arminians, Socinians, Antinomians, Anabaptists, Familists, Antiscripturists, Antisabbatarians, Antitrinitarians, Libertines, Erastians, Levellers, Mortalists, Millenaryes, Enthusiasts, Separatists, Semiseparatists, Quakers* and many more of the same brood, upon all which and the present erroneous state of our English Church, a stranger hath set a black mark. *England* (saith he) in four years, is become a *Lerna* and sink of all errors, and sectaries. No Countrey from the foundation of the world hath brought forth, and brought up, so many monstrous births as it hath done. Nay, in a word, take away the Ministry, and you take away faith in in God, prayer to God, and Salvation given by him. *Rom.* 10. 15. 1 *Tim.* 4. 16. By this men are turned from darknesse to light, and from the power of Sathan to God. *Ier.* 23. 22. *Luk.* 1. 16, 17. By this Christ hath propagated his Church, overthrown the Kingdom of Sathan, and the powers of darknesse, *viz.* paganisme, idolatry, superstition, and ignorance, *Luk.* 10. 18, 19. This stops the blasphemous mouths, and cuts out the very tongues of that pestilent generation of Iesuites, and Romish agents: Therefore when God will hasten the downfall of *Anti-Christ*, he will not doe it by a secular power, but by the spirit of his mouth, 2. *Thes.* 2. 8. that is, By the power of the Gospell preacht, by Ministers not Magistrates, by whom also he hath founded true religion, kept it upon its Legs, when it was founded, and restored it when it was fallen. To these he hath given (that which he hath denyed to the greatest Monarchs of the world) the Keys of the Kingdom of heaven, *Mat.* 16. 19. *Ioh.* 20. 23. So that *what they bind on earth*, is said *to be bound in heaven*, and *what they loose, to be loosed also*. Hence some one not amisse inferrs that a Minister rightly discharging his office, hath not only preheminence above all other private persons, but even Kings and Princes; to which *Chrysostome* gives his suffrage; That the very Angells of God in heaven in this may give place to the Angells of God, which are upon earth, who although they be themselves in heaven, yet have no Keys to open to others. Take away this *Palladium i. e.* come who will, and take away our place, and nation. Behold the disasters and disorders, and the omnifarious calamitousnesse of those times, wherein *Israel* was *without the knowledg of the true God*,

Reggus Comment. de statu Angliæ.

God, without a teaching prieſt, and without law, 2. *Chron.* 15. 3, 5. Take away this light, ye have nothing but ſtumbling. *Ioh.* 11. 10. Take away Paſtours, and ye have men, like ſheep wandring; Take away theſe guides, and ye have all ditches every where filled, with the carcaſſes of the blind, that are fallen there. Take away this light, and let us ſee what ſolid comfort, innumerable gold, uninterrupted proſperity, and friendly ſociety will afford. Take away this *Arke*, and then ſhew me the glory of *Iſrael*. Ignorance and impiety goe together in the Goſpell texture, *Eph.* 4. 18, and there is but a letter between Ignorants, and Covenant-breakers, *Rom.* 1. 31. If ye would find cruelty, ſearch the dark places of the earth, for they are full of it. *Pſ.* 74. 20. Come ſee and heare the wiſe man's whoremonger bewayling himſelf at laſt, Prov. 5. 13, 14. *I have not obeyed the voyce of my teachers.* Behold the root of bitterneſſe, the fountain of his ſin, *Nor inclined mine eare to them that inſtructed me.* *Hinc illæ lachrymæ*, her's the ground of the complaint. Wherefore the Lord promiſeth faithfull paſtors as a great bleſſing, and ſingular kindneſſe, Is. 30. 20, 21. *The Lord will give you the bread of adverſity, and the water of affliction.* Behold the ſore? *But thy teachers ſhall not be removed into Corners any more, thine eys ſhall ſee thy teachers.* Behold the ſalve? Although we ſuffer hunger, and thirſt, and adverſity, for tryall and purgation, yet if God will be preſent with us in our teachers, who may ſtrengthen the weak, cheare the ſad, refreſh the faint, and teach us the ways of the Lord, our hunger will be as good as plenty, our adverſity will out-ſhine proſperity, and our thirſt aſſwaged by the waters of the Sanctuary. And on the other hand, as hunger and thirſt are bleſſings with the word, ſo is a famine of the word the greateſt curſe on this ſide hell, though in the midſt of plenty and proſperity, ſo is it repreſented, *Am.* 8. 11. *Iſ.* 29. 9, 10. what is the body to the ſoul; no more comparable in value, then the cloaths are to the body. And ſo conſequently what is the ſuſtentation, and nouriſhment of the body, to that of the ſoul? Wheat is but chaffe to the bread of life; Wine is but water to the droppings of the Sanctuary. Honey is but Waxe, nay, very bitterneſſe to the word of God; *Pſ.* 19. 10. And ſo conſequently what is a famine of bread, or of water, to a famine of the word of God, which is the moſt excellent food of the moſt excellent ſubſtance in this world, even our precious ſouls.

Ἀνοίκτους, ἀνοικτίρτους

2. This

2. This acquaints us with our *miſerable condition*, by nature. It gives us to underſtand, that we are altogether deſtitute of the *ſalt* of Mortification and Repentance. If we were ſound, and could ſo preſerve our ſelves, what needed we this *ſalt*: what unſavory, filthy, ſtinking, corrupt carcales are men, till they be ſeaſoned with this heavenly *ſalt*! Let us therefore bleſs God for this Seaſoner, and that he hath cauſed us to be brought forth, and brought within the ſound of the glorious Goſpell: and pray with all earneſtneſs, that, as God hath out of his mere goodneſs ordained a Miniſtry for us, that he would preſerve it amongſt us; as he hath ſet, it up, ſo that he would keep it ſtanding, whileſt the world it ſelf ſhall ſtand.

3. This acquaints us with the *dignity and efficacy* of the ſacred Miniſtry; of all that ſerve and miniſter to Chriſt, his Ambaſſadours are his chiefeſt ſervants, and choiſeſt miniſters. Their miniſtry is moſt excellent, becauſe they miniſter to God, *Heb.* 5. 1. and that, not in the things pertaining to this life, but in the things that reſpect the Kingdome of God, and the everlaſting Salvation of men: this miniſtry is called a thing not ſmall, *Numb.* 16. 19. nay, it is called an honour, *Heb.* 5. 4. nay the Prophet puts a beauty with an admiration upon the very feet of the Goſpell-miniſters, *Iſa.* 52. 7. *How beautifull are the feet of them that bring good tydings of good, that publish ſalvation*! how could the beauty of them be expreſt more fully, than by ſuch an elegant particle of admiration? and yet, if the beauty of their feet muſt have an admiration borrowed to expreſs them, by what ſhall we expreſs the beauty of their faces? Learn hence, what a glorious treaſure the Goſpell is, what a glorious Office the Preaching of it is, what glorious and honourable ſervants the preachers of it; they have been a delight to the very Kings of the earth, who in token of honour and reverence, have called them *fathers*, 2 *Kings* 6. 21. nay, they have not onely ſpoken reverently of them, but alſo *comfortably* to them, 2 *Chron.* 30. 22. and 35. 2. wicked *Saul* himſelf could not but reverence holy *Samuel*, 1 *Sam.* 15 and graceleſs *Herod* could not but reſpect the gracious *Baptiſt*, *Mark.* 6. 20. the Apoſtle *Paul* was of ſo much worth to the *Galatians*, that they received him *as an Angel of God, even as Chriſt Jeſus* (for his Ambaſſadour he was) *Gal.* 4. 14. Behold *Cornelius* the Centurion

turion falling down before *Peter* the Apostle, and worshipping him, *Act.* 10. 25. Oh stupendious humanity, and humility! a *Roman* Captain, a Gentleman Souldier stooping to a poor Apostle, and offering him honour, not onely more than could be exspected, but than durst be accepted: Lo *Alexander* the grand Tenant of the Universe (whose ranging soul knew no confines, whose stately spirit scorn'd to own any Monarch) stooping before, and doing reverence unto *Iaddus* the *Iewish* High-priest, *Iosephus, Antiquit. l.* 11. *c.*8. It is not much that *Aquila* and *Priscilla* should expose their lives to danger for *Paul's* sake, *Rom.*16.3,4. but yet it spoke their great affection to, and estimation of him Observe the reverend carriage of the noble *Obadiah,* Governour of the Kings household, towards *Elijah* a poor persecuted Prophet, 1 *Kings* 18.7. *He fell on his face, and said, Art thou that my Lord Elijah?* and not only him did he reverence, but manifested his great affections towards an hundred of the Lords Prophets, even with the danger of his life, *ver.*13. such was the honour sometimes thought due to the men of God. Ministers are gifts, not carnall and temporall, but spirituall: they are part of Christs purchase, and a singular fruit of his ascension, who went up into heaven, that they might come down upon the earth, *Eph.* 4. 10, 11. Surely the gift of the Sun and salt, are a mere nothing, if compared with this heavenly Largess. By this Ministry the glory of God is manifested, faith is begotten and nourished, charity kindled and enflamed: by this the Ignorant are instructed, the idle are provoked, the unconstant are fastened to the truth, as it were nailes, *Eccles.*12.11. the wicked are convinced, the weak are confirmed, the root of wickedness cast up, and the branches cut off. This Gospell-ministry, in the Apostles minde, farre out-goes the Ministry of the Law, 2 *Cor.*3. 7,8, 9. and *Iohn Baptist* (who himself was scarce a Gospell-preacher, had yet, because of his more then ordinary nearness thereunto, his preheminence, not onely of the silken Courtiers in our Saviours account, but of all the Prophets his predecessors, *Matth.*11.7,8,9,10. And yet the meanest of the faithfull Ministers of Christ (in regard of the clearness of the Doctrine taught by him) is greater then he. The great excellency and dignity of the Sacred Ministry will easily appear, if we consider,

1. The

1. The *Authour* of it, not man, but God. The commendation of the Scriptures is, that they are Θεόπνευστοι, 2 *Tim.* 3.16. The commendation of Believers is, that they are Θεοδίδακτοι, *Isa.* 54.13. The same authority commends the Ministry of the Word, *Eph.* 4.11. αὐτὸς ἔδωκε, Christ gave some Apostles, &c. He puts his Ministers into Commission, *Matth.* 28.19,20. *And Iesus came and spake unto them, saying, All power is given to me in heaven and in earth; Go ye therefore, and teach all Nations, baptizing them.* And S. *Paul* magnifies his Ministry by this authority, 1 *Cor.* 1.1. 2 *Cor.* 1.1. and *Gal* 1.1. *Paul an Apostle, not of men, nor by man, but by Iesus Christ, and God the father.* It is not mans appointment, but an Ordinance of God; not a humane fiction, but a Divine Institution.

2. The *Antiquity* of it, which also commends the goodness of a good thing. The Ministry of the Church is no new Invention, but an ancient Ordination: for it had been even from the beginning, which the Churches of God have not wanted in any age, neither before, nor under, nor since the Law; Before the Law were the Patriarchs, who instructed their Families in the Worship of God, and propagated Religion to their Posterity: Under the Law God had his Priests, and Levites, and Prophets, who had their unctions, missions, and Commissions from him: And since the Law αὐτὸς ἔδωκε, Christ hath given Apostles, Pastors, Evangelists, Teachers.

3. The *Ministers of it*: the *Patriarchs*, the *Prophets*, *Christ* himself, and his *Apostles*. *Isaiah* was of the blood royal, and yet a Minister of this ministry: King *Solomon* commends himself to the Church of God under the name of *Koheleth*: and amongst other his Titles, seems to glory first, and most in that of *The Preacher*, *Eccles.* 1.1. *The words of the Preacher*, and then it follows, *the son of David, King in Ierusalem.* *Noah* the Monarch of the whole world was *a Preacher of righteousness*, 2 *Pet.* 2.5. Nay, *Christ Iesus* himself, God blessed for evermore, *came to minister*, *Mark.* 10.45. and to be the Master-preacher of the Gospel, *Heb.* 1.2. The Apostles and Teachers that have succeeded him, being set up by him (1 *Cor.* 12.28.) are also honourable: For what greater honour can there be in Court, then to succeed in that place and employment,

ment, in which the King's son himself deigned sometime to be.

4. The *Object* about which it is conversant: not the body, but the soul; not humane Laws, secular concernments, but spirituall things relating to the worship, service, and glory of God, and the salvation of soules. Physicians binde up bruised bodies, Lawyers patch up broken Estates, whilest Christ Ministers bind up broken hearts, and salve wounded consciences. If therefore the body be unworthier then the soul, the earth be content to be below the heavens, externalls give place to eternalls; parity of reason will prefer this sacred function before, and set it above all others.

5. The *Supernaturall Effects* thereof, such as the Conversion, Sanctification, and Salvation of man; In all which the dignity of the sacred Ministry does admirably appear, and in the dignity of the ministry doth also appear the dignity of the Ministers. Neither let any one say, they are servants, they are but Ministers, and therefore not to be honoured; for that derogates not awhit from their honour: If they be servants, they are the servants of the Church of God; If they be Ministers, they are *Ministers of Christ*, the Lord of heaven, earth, and hell, They are not the servants of Kings, but of the King of Kings, to whom the glorious Angells do gladly Minister; neither are they of the meanest of Christ's servants, put in some low place of service, but they serve him in the distribution of the most precious treasure, even Gospell-grace, 2 *Cor.* 4. 7. now to be the Treasurer of the Lord, is a greater honour then to be Lord-Treasurer. And if there be honour in the meanest Office performed for God, as hewing wood, and drawing water for the Sanctuary, and keeping the door of the house of God, *Psal.* 84. 10. surely the highest Offices cannot be dishonourable. All the things that render any service honourable, do concurre to make this great employment truly honourable. 1. *We serve an honourable Master*, the Lord *Iehovah*, the Monarch of heaven and earth. 2. *Our service is in it self* excellent and honourable. 3. *Our wages and reward is the highest of all others*, viz. a Crown of glory; God does not onely honour his faithfull ministers that honour him, in this life; but he has reserved a more exceeding weight of glory for them against the time to come. Oh what admirable honour will be given of God at the last

day to his faithfull Ministers! Then shall stand forth before God, and his Angels, and all men; *Andrew* bringing with him his *Achaians*, whom by his ministry he gained to Christ; *Iohn* with his *Asians*, *Thomas* with his *Indians*; *Peter* with his *Iews*; *Paul* with his Gentiles; and all the pious and painfull Ministers of Christ, with the children that God hath given them in their respective Ages and Generations, and these shall be their crown of glorying, in the presence of Iesus Christ at his coming, 1 *Thes.* 2.19.

What remains therefore, but that we give such honour to our Teachers, as is due to the Ambassadours and Ministers of the most high God, For although they be servants, yet are they his servants, whom to serve is to raign; Look not upon them as slaves, but as such servants, to whom honour, reverence, and obedience is due, even by the command of God 1 *Tim.* 5.17. *Tit.* 2.15. *Heb.* 13.17. 1 *Cor.* 16.15,16. The Apostle *Paul* desires the *Thessalonians*, 1 *Thes.* 5.12,13. not onely to know, but to acknowledg their Teachers, nay, to love them with a high strain of affection, even to an Hyperbole, *to esteem them highly in love*, which Translation yet comes short of the expression, ὑπερεκπερισσοῦ ἐν ἀγάπῃ. Let us imitate the *Galatians*, whose very eyes were not so dear in their heads, as the Apostle *Paul* was in their eyes, *Gal.* 4.15.

But here a double *Caution* is needfull. 1. Let us take heed lest these Encomiums and commendations of the Ministry lay in us the grounds of pride, lest we be puffed up with the dignity of our Office. And to this purpose 'twill not be amiss to consider, that the operation and efficacy of our Ministry is not from our selves, but from God, *Act.* 3.12,13. 1 *Cor.* 3.5,6,7. We are onely Ministers, not Lords of mens faith, but *Ministers by whom they believe*; Our planting and watering avail nothing unless God give encrease. The Preacher beats the ears, but God alone breaks the heart; The Preacher teacheth, but God gives knowledg; the Preacher perswades, but God inclines; *Iohn* baptiseth with water, but Christ onely *with the Holy Ghost, and with fire*, Matth. 3.11. 2. Let us take heed of dishonouring this honourable calling by unsuiteable lives, lives led in drunkennesse, idlenesse, ignorance, profanenesse, heresie, pride, covetousnesse, uncleannesse, sports and pastimes; let us take heed of being unsavory salt, of

speaking

speaking silken words, and things to please mens fancies; and so proving rather honey then salt to the sinners; as they were *Ezech.*13. 10, 11. They that are such, teach others the things which themselves contemn; They that reprove others, had themselves need to be irreprovable; For,

> *VVho can abide the traitrous* Gracchi, *when*
> *They make complaints against seditious men?*
> *Shall* Clodius *condemn Adulterie;*
> *Or* Catiline Cethegus, *worse then hee?*

Certainly he must needs strike faintly upon the Consciences of sinners, who has his own Conscience polluted with gross sinnes; and how shall he inveigh against the vices of others, who fears shame for his own? *How shall he teach well that lives ill*; or season others, who is himself altogether unsavoury? How can the covetous Minister press his people to heavenly mindedness; or, with what face can the drunken Doctor commend to another a sober course of life? Or, if he do, 'tis seldome with good success; A wicked man may indeed preach against wickedness, but will hardly preach it down, except he preach *in deed*; He that attempts to take a mote out of his brothers eyes, must either cast the beam out of his own first, or else he will certainly be entertained with the Proverb, *Physician heal thy self.* He is a Pharisaicall Teacher that saies, and does nothing, *Mat.*23.3, such take away all authority from their Preachings, plucking down with their life what they build with their language; For, who will obey, when the Preachers teach disobedience? Of all creatures upon earth degenerate men are the worst; of all men, wicked Christians; and of all Christians, wicked Ministers; They are the shame of the Clergy, the worst of Varlets, *not Pastors but impostors, not Doctors but Seducers, not Dispensers but Dispersers,* the increment and Instruments of Sathan, and the very picture of that wicked one; they are like the Statue of *Mercury,* that shew others the way, which themselves walk not; like *bells* that call men to hear the word and will of God, but themselves want ears; like *spunges*, that cleanse other things, but remain unclean themselves; like a musicall Instrument, that

creates delight to others, but it self is senseless of any; or like the Shipwrights that made an Ark to save *Noah* and his Family in, but themselves were drowned. *No wonder* (saies a learned Authour) *if that polity be made a prey, and brought to naught, whose Watchmen are blinde, whose Preachers dumb, whose Champions lame, whose Physicians sick, whose Teachers untaught, and whose Guides are ignorant of the way.* Hence springs the ruine of the Church, the corruption of manners, a sink of sinne, a deluge of Prophaneness, the starving of Charity, the hazarding of Faith, the debasement of Religion, the poyson of pestilent Schisms, the contempt of the Ministry, and all Ecclesiasticall Orders, and Ordinances. Hence it is that the people are so wicked, for how should there choose but be Whoredome in *Ephraim*, and defilement in *Israel*, when the Priests commit lewdness, *Hos.* 6. 9, 10. The actions of publick persons are influentiall; and this gave occasion to that witty conjecture of *Charles* the fifth, who guest at the state of a City, or Commonwealth, by three things, by considering their *Pastor*, their *Pedagogue*, their *Prætor*: The Church depends upon the Pastor, the School upon the Master, the Court upon the Prætor, who are the salt of their respective places; Such therefore as is the Preacher, is the Church; as is the Pedagogue, so are the children; as is the Prætor, so are the citizens. Good reason therefore why God requires holiness in those especially, that come thus nigh unto him, *Lev.* 10. 2, 3.

Nicol. de Clemangiis, Epist. 75. p. 223.

Neither does it mitigate to say, that these Ministers are learned, but rather aggravate. Learning dwells ill in an evill man: It is like wine in a poysoned cup, or a sword in a mad mans hand. Dexterity of wit, the liberall Arts, the knowledge of the Tongues, and humane Learning are indeed excellent gifts from God; but they are all miserably prophaned in such a man. A Religious dunce is better then he: And it comes to pass by the just Iudgment of God, that the devill works more powerfully in none, then in wicked and Apostate Ministers; insomuch that they are called Devills, *Iohn* 6. 70, 71. the worst name in the world: Such do not onely invite, but even compell, by their example: The examples of Ministers are cogent, *Gal.* 2. 14. Christ therefore threatens these unsavoury *salts* with sad Iudgment, *Luke* 14. 34. 35. which

Iudgment

judgment that we may the better understand, let us consider it in these following particulars.

1. *Unsavoury salt* hath this inconvenience, that *its lost nature cannot be repayred.* There is no further salt wherewith this unsavoury salt can be seasoned. The unhappinesse of it is therefore very unhappy. The best things in their corruption become the worst. The best nourishment becomes the worst excrement, the best wine is corrupted into the sharpest vinegar. Degenerate Ministers are hardly cured; for what remains with which they may be restored and seasoned? If the people be unsavory, God hath given Ministers to season them: But if themselves be corrupt and unsavory, what cure shall we find for them; These vines if they be fruitfull, are the best trees in Gods garden, and the worst, if barren. *Ezech.* 15.

2. *Unsavoury salt* is *unprofitable.* It is not fit for the earth, for it will not suffer it to be fruitfull, not for the dunghill, for it will not suffer it to fructify. So unprofitable are unsavoury Ministers; who are therefore deposed from their Ministry, and discarded by the Churches censure: other things in their corrupt state are good for something, as degenerate wine generates vinegar, and the excrement of nourishment, nourishes land. But infatuated salt is so unprofitable, as that it is also hurtfull; so hurtfull as that it makes the very dunghills themselves unprofitable. Such vile, unprofitable hurtfull creatures are Apostate Ministers and corrupt; to whom God therefore threatneth, *rejection, deposition, and contempt. Hos.* 4. 6. *Mall.* 2, 8, 9. *Ezr.* 2. 62.

3. *Unsavoury salt is troden under foot of men,* which is the height of ignominy and shame. So *Ecebolius* the apostate cryed out, *tread upon mé unsavory salt.* The just judgment of God causes their Ministry to be contemned, whose lives are contaminated. Thus the sacrifices of the Lord were abhorred, because of the vileness of the sacrificers. 1. *Sam.* 2. 17. Nay, as though the treadings under feet of men were not enough miserable, the proverb hath layd prophaned Ministers lower then the earth, which sayth, that *Hell is paved with the helmets of princes, and the shavings of priests.* Woe be to that Pastor, that is not true, but treacherous, not lively and diligent, but dull and sloathfull, who is rather the counterfeit of a Pastor than indeed such, who feeds not his people, but his purse, and his paunch: wo to these

idol-

idol shepheards, the sword shall be upon their arme, and upon their right eye, their arm shall be clean dryed up, and their right eye utterly darkned. *Zach.* 11. 17. God will weaken their strength, and infatuate their judgments. Such are the punishments of these wicked, unsavoury, unprofitable Ministers.

2. Another sort of *unsavory salt*, and *gifted Brethren* (as they call themselves) though how barren of any good gift, all may see. These like the Partridges Chickens, run with the shells upon their heads. Thus the little ducklings fall a swimming as soon as they are well hatcht, and the Lyons whelps teare their own passage into the world: But such hasty births are lightly blind. There is an incurable itch of teaching, which possesses many wild heads in these days, who think they know that which indeed they are ignorant of, nay, are ignorant of their ignorance. In all other arts and sciences, men use first to learn and after to teach. But in divinity we have many that teach what they never learn'd, and become the Masters of fools, before they have been the Schollars of wise men. And hence it is that this waxen divinity of theirs receives any impression, and they themselves are metamorphosed into many shapes. These do not season souls, but poyson them, not edifye, but destroy them, not communicate instruction, but convey infection. These are plants without sap, wells without water, starrs without light, bubbles broken with a blast, and waves of the sea, foming out their own shame, *quorum prophetia non est μανία sed μανία these prophets are fools, these spirituall men are mad.* This liberty of propheſying, this root of manifold heresyes is to be rooted out, as that which hath eaten as a Gangrene, and infected many. Oh that some *Hercules* will oppose himself to this many headed Monster? many complain of this evill, but few put to their hand for the reforming of it: So that it may justly be feared, that whilst the infectors are spared, more will be infected. The true shepheards are an abomination to these *Egyptians*. *Egyptians*? Nay they are worse then *Egyptians*: For the *Egyptians* tempered their clay with straw to make bricke of, But these have neither straw nor stubble, neither wit nor learning, nor any other materialls to build with, but dawbe with untempered mortar. These like *Ieroboam*, one of the worst men in the world, *make priests of the meanest of the people*. Nay, as *Caligula* made his horse Consul, so these make their asses preachers,

ers, who if they can do nothing else, yet like *Balaams* asse, can reprove the madnesse of the prophets. These are the men that give mouldy bread instead of *Ambrosia*, vinegar instead of *Nectar*, and poysons instead of preservatives they mixe tares with their wheat, and dregs with their wine, preach without pains, and are heard without profit. They dream dreams, and then tell them, they cause the people to erre by their lyes and by their lightnesse, when God sent them not, nor commanded them, therefore they doe not profit the people at all. Ier. 23. 32. Away ye unsavory crew of senseleſſe, sapleſſe, saltleſſe dunces, Anabaptists, *Collyers, Saltmarshes, Haggards.* &c.

In all this tribe, this crew, what will you call't;
There is not to be found one corn of salt.

This brood of vipers have come forth in a numerous multitude, in this decrepit old age of the world, doting upon opinions, and under the pretext of piety, going about to overthrow, Scriptures. Sacraments, universitys, all order and ordinances, to confound heaven and hell, with more than a Gigantick confidence, and whorish impudence. Let the heavens tremble, and the earth be amazed, and both be ashamed, that this our Brittain should bring forth, and bring up such monsters. Are these the returns of so many incomes from above? Are these the fruits of so much patience and love? Do we thus requite the Lord, a people foolish and unwise? There hath been a famous Church, and a renowned Ministry in these parts of the world. Nay, and there is still a Church and a Ministry, although it appear to be clouded, or rather can not appear, because it is clouded. But let us lift up our hearts, and eyes to Christ Iesus, whose Ministry it is, for although it be clouded, yet he will at length cause those clouds to vanish, although it lye in the dust for the present, yet he will not let it be choakt there. But to the purpose. They that are sensible of the weightinesse of the ministeriall calling, will not run upon their own heads, nay they will abide thrusting, *Mat.* 9. 37. *Moses* undertook the charge of Gods people with reluctancy, and *Ieremiah* after many excuses, and so do they that know they are about a work of continuall pains, inevitable danger, and implacable hatred. And therefore we have *Moses sent by God*, Exod. 3. 10. *Aaron*

separated

separated that he should sanctify the most holy things. 1. Chr. 23. 13. The *prophets called*, the *Apostles chosen.* Ioh. 6. 70. In a word, all Ministers are sent. Rom. 10. 15. *How shall they preach except they be sent?* That is, they can not lawfully preach. For although it be evident that many doe preach that are not sent, yet by what right, by what authority, with what good conscience can they preach, except they be sent? No one can undertake and exercise the publick employment of the Ministry, except he can say with the Apostle, that he is *made a Minister of the Gospell.* Eph. 3. 7. he must stay for a call, lest that be charged upon us. Ier. 23. 21. *I have not sent them, yet they ranne.* Which is yet further plain from the practise of all in old, and New Testament times, who diligently expected and observed a mission or call to this sacred employment. No man of them took this honour to himself (that is, rightly, and safely) *Heb.* 5. 4. That of *Luther* therefore deserves golden letters, *Sit still till God call; Nay, although thou wert wiser than* Solomon *or* Daniel, *yet if thou be not called, flye the office, as hell it self; and speak not a word. If God need thee, he will call thee; if he call thee not, thy knowledg will not burst thee* &c. *For God doth never prosper the labours of them, whom he never called to labour; For although they may preach things in themselves wholsome; yet they do not heal, things in themselves profitable, yet they do not profit the people. But on the contrary, great hath been the successe of those that have gone at God's sending, and preacht at Gods bidding.*

Away with the unfixed *Anabaptists then,* who determine any self-ordeiner of what condition and calling soever, to the pulpit promiscuously without any proofe of a lawfull call; and by this means have brought in a kind of barbarous disorder, and babylonish confusion into the Church of Christ: which confusion God abhorrs, as appears by his reiterated complaints, *Ier.* 14. 14. and 23. 21, 32. and 27. 15. Christ reproves the Angell of *Thyatira* for suffering *Iezabel, who called her self a propheteſſe,* (but was none) *to teach and to seduce many, Rev.* 2. 20. God hath also punished such usurpers with exemplary judgments, witnesse, *Uzzah.* 1 *Sam.* 6. 6, 7: *Uzziah* the King. 2. *Chro.* 26. 16, 17. *Korah, Dathan,* and *Abiram,* who, for offering to arrogate to themselves the priesthood, were swallowed up alive, into a grave made without hands. *Numb.* 16. 10, 32.

4. Inference follows. *If there be a Ministry, then there must be Schools of learning, and Universityes.* If the end be allowed, the means

means conducing to that end must not be denied. *It is now* necessary, that they, that are intended for the sacred Ministry, be instructed and principled in the Schools, those Nurseries for the Church: As an Orchard, though it be excellently prun'd, manur'd, and managed, and set with the choicest and fruitfullest trees in the world, wil decay, and at length come to nothing, except there be a Nursery of young plants, which may be placed and succeed, in the roome of the barren and dead trees: So the sacred Ministry cannot long endure safe and firme, except there be some formed, educated, instructed in the Schools, and fitted to succeed in the employment; For Ministeriall gifts are not now adayes inspired into men immediately and miraculously, but mediately gotten by reading, meditation, study, and diligent pains, as appeares 1 *Tim.*4.13,15. Hence it hath been the care of pious Princes, to found, endow, and maintain Schools and Universities, in which young Students might be seasoned with, and educated in piety and good Learning, who might afterwards be Champions to defend the truth, and put to flight Errours and Heresies. And therefore let it be the care of all who have power in their hands, strongly to defend, and diligently to preserve the Revenues, and Priviledges of Schools and Universities, that the glory of our Church may not fade, but be still more and more glorious,: unless you will be worse than the uncircumcised *Philistines*, who are observed to have spared the Colledge of the Prophets, *Isa.*10.5.

Away then with *Familists*, *Anabaptists*, *VVeigelians*,&c. who rail against Learning, and Learned men at this rate. *They are unfit for the Ministry who are trained in Schools, and taught of men*; *There is no knowledge of Christ in Universities, They are the Nurseries of wickedness, the Plagues of the Common-wealth.* Oh the *Ægyptian* darkness that hath overspread the mindes of men! Oh Impudence, like that of Pope *Paul* the second! who condemned them all for Hereticks, not onely that were Students, but (whose hatred of Learning was so deadly) that *he pronounced all them Hereticks, that either in earnest or in jest should name an University*; who therefore commanded the *Romans* not to suffer their children to converse in Books, or to study for Learning, saying, it were enough, if they could write and read. These men are not more like this *Paul* the Pope, than

he was unlike to *Paul* the Apostle, who himself was brought up at the feet of learned *Gamaliel*, and commends Reading, Study, and Meditation to his Son *Timothy*, as you saw before.

But if there be found the seeds of sinne in these Seminaries, let them be purged, and not spoyled; refined, and not consumed; made better, and not unmade. Let corruption be drained, abuses be taken away, and the use of them remain.

5. It appears hence, that that is a sound and savoury Ministry which bites and pierceth the consciences of the hearers. The *Masse* indeed is toothlesse, and cannot bite, but Salt is of a biting, and sharp nature. Nothing torments a sinner like the free and sincere Preaching of the Word, Hence it comes to pass, that the sincere and savoury Preachers do purchase to themselves all contempt, reproach and hatred; which gave occasion to *Luther* (who knew well enough what salt preaching was) to define preaching thus, *It is a deriving of the hatred of the whole world upon ones self.* Hence it was, that the world hated and persecuted Christ and his Disciples, because they testified of it, that the works thereof were evill, *Iohn* 7. 7. and 15. 19. The Gospell, because of its sharpness, has alwayes been the scorn and derision of the stinking world, requiring the Mortification of the flesh, self-deniall, and other things unpleasant to corrupt nature. And although these sharp Corrosives, these bitter Pills do heal and purge, yet such is the tenderness and softness of the most, that they had rather rot in their sinnes, than to be sharply reproved, although that be for salvation. But this is an infallible Argument of a wicked man, and a heart full of putrifying sores, not to be able to abide the salt of sound Reproof, witness *Ahab*, 1 *Kings* 18. 14. *Amaziah Amos* 7. 10. and *Felix*, *Acts* 24. 25. No wonder then if they have filthy hearts, and stinking lives, who studiously put away from them this salt, withdraw themselves from this Ministry.

As for us, Brethren in the ministry, let us not faint, but go on with chear and courage, thanking God that we are worthy to be hated of the world, for it is a good proof of our sincerity to be so entreated. And if this be to be vile, to season the corrupt world with the savoury Word of God, Oh that we might be yet more vile! let us love study, preach sound doctrin,

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which although it be sharp, yet its savoury, although it wound the conscience, yet it will heal, although it be bitter in the mouth yet in the Conclusion will prove sweeter than the honey and the honey-comb. Although the Ploughshare of the Gospell touch upon our very soules, yet let it be welcome, if by this means our spirituall weeds and thistles may be rooted out. Christs Spouse is a *Dove*, *Cant.* 5. 2. Now Doves love salt exceedingly. Oh then ye Christians, fly to the Congregations, where this *Salt* is to be had, as doves to the windows.

CHAP. VII.

More Corrolaries issuing from the Doctrine.

THe Third *Use* is for *Consolation.* It is clear, that *Sathan* does persecute the sound and sincere Ministers of the Gospell with all might and main, knowing them to be the main enemies of his kingdome, that seek by all means to destroy it, according to what was propheſied of them, *Luke* 10. 18. them therefore he assails with reproaches, persecution, perdition, fire, sword, banishment, hunger, thirst, and death it self. He encourageth his Agents against them, as the King of *Syria* did his Captains, 1 *Kings* 22. 31. *Fight neither against great nor small, save onely against the King of Israel.* For the King being conquered, the souldiers flie: the Shepherd being smitten, the sheep are scattered. Let not us dream of better usage from him and his than Christ and his disciples found from them. The Apostles were counted by the world, as *the filth of the world, the off-scouring of all things,* 1 Cor. 4. 12. men unworthy of the society of men, worthy to be exterminated the world, and to be troden under foot. *Paul* is counted a *babler* Acts 17. 18. a *pestilent fellow*, nay, if we translate the word properly, *the Plague* it self, *Act.* 24. 5. *a man unfit to live, Act.* 22. 22. Christ himself was every where entertained with scoffs, beaten with whips, assaulted with stones, and at last put to an ignominious death. But let us quietly endure all these Afflictions, and patiently undergo all that

men or devills can load us with, in hope of the glory that is to be revealed. Let wantons mock, let malice inſult, let the world whet it's teeth at us, the devill ſmite his hands at us, Chriſt Ieſus holdeth the ſtarrs in his right hand, and will certainly maintain and preſerve them. For he is not only the author, but alſo the Protector of the Miniſtry, and he hath promiſed ſafety to the perſons, and ſucceſſe to the pains of his Miniſters. *Ier.* 15. 20. *Luk.* 21. 15. This is ſhadowed out by Chriſt's *right hand*. For the right hand denotes love, Hence *Iacob* calls his yongeſt ſonne *Benjamin* or *the ſon of his right hand*. *Gen.* 35. 18. Becauſe he was as dear to him as a mans right hand uſes to be to him. It alſo denotes and promiſes protection and the greateſt care. *Pſ.* 17. 7. The Miniſters of Chriſt are his embaſſadors. Now embaſſadors are inviolable by the law of all Nations, and injuryes and indignityes done to them uſe to find a ſharp revenge. If *David* ſo ſeverely revenged the injury offered to his Embaſſadors by the *Ammonites*, who ſhaved their beards, and cut their garments by the halfes, with how much forer vengeance ſhall Chriſt repay the greater reproaches and indignityes with which wicked men entreat his Miniſters? *VVho ever curſeth Father or Mother ſhall dye the death.* Lev. 20. 9. Chriſt's Miniſters are *ſpirituall fathers* to regenerate men, as has been already proved, and ſpirituall Mothers, *travailing in birth till Chriſt be formed in* their people. *Gal.* 4. 19. Nay it is evident by palpable demonſtrations, that God hath revenged the quarrell of his violated embaſſadors. He hath broken prelaticall powers, and hereticall Councells proclaiming warre againſt his Miniſters. He hath *reproved Kings for their ſakes, ſaying, Do my prophets no harm. Pſ.* 105. 14, 15. He will ſmite thorough the loins of all that riſe up againſt them, and hate them, that they riſe not again. *Dent.* 33. 11. Witneſſe Gods dealing with *Pashur*, who perſecuted the prophet *Ieremiah*. *Ier.* 20, 3, 4. the Children that mockt the prophet *Elisha*, 2, *Kin.* 2. 23, 24. King *Saul* who had ſlain many of the Lord's prophets, himſelf was miſerably ſlain at Mount *Gilboa*. *Korah*, *Dathan*, and *Abiram* pay'd dearly for their conſpiracy againſt *Moſes* and *Aaron*, *Numb.* 16. *Ieroboam*'s hand which he ſtretched out againſt the man of God, dryed up. 1. *Kin.* 13. 4. *Aſa* impriſoned *Hanani* the Lord's *ſeer*, and he dyes of the gowte, notwithſtanding all his Phyſicians. 2. *Chro*, 16. 10, 12. *Ioash* commanded his ſervants

vants to stone *Zechariah* the son of *Iehojada* the priest, and for the blood of the same *Zechariah*, did his servants kill him upon his bed. 2. *Chron.* 24. *Elymas* withstood *Paul*, and he is struck blind upon it. *Act.* 13. We know the sad desolation of *Ieruſalem* that had killed the prophets, and stoned God's Ministers; and what befell the whole body of the Iewish people who killed the Lord of life, and evill entreated his Apostles, any body can tell. It is done unto them according to the sentence which themselves past upon such offenders. *Mat.* 21. 41. Now if God spared not *Ieruſalem* because of the injury done to his Ministers. (2 *Chron.* 36. 15, 16, 17.) How shall he spare the haters and despisers both of his Ministers and Ministry? Shall not the like causes produce the like effect? Is not God allwayes like himself? And if the man that refused to hearken unto the priest standing to minister before the Lord, was sentenced to dye by God's law; (*Deut.* 17. 12.) what more heavy doome shall they undergoe, that scorn, contemn, reproach the Ministers of Christ? When God would expresse a people given up to all wickednesse, he says of them that *they are like to them that strive with the priest.* *Hos.* 4. 4. you may read the greatnesse of the sinne, and the proportionablenesse of the judgment. *Ier.* 20. 11. 1 *Thes.* 2. 16. whosoever shall neglect or despise the sacred ministry, or the faithfull Ministers thereof, let him know that he despises Christ himself, who gives both the gift of the Ministry, and gifts to the Ministers, The contempt that is cast upon Christ's Ambassadors lights upon Christ himself. *Luk.* 10. 16. *Is.* 7. 13. Let no plots, devices, injuryes, conspiracyes, then weaken our courages, or dant our hearts: For Christ Iesus shall be with us, not a few days, but to the end of the world by his power and spirit. *Mat.* 28. 29. He whose name is *Immanuel*, will not, cannot be farre from us. The world shall sooner cease to be, than Christ cease to be with us. He will protect us in dangers, comfort us in temptations, help us in undertakings, direct us in doubts, and upon all occasions stand by us. Let us therefore be of good courage, discharg our calling, going on it cheerfully. What though we may tremble at the sense of our own infirmities; yet we may be bold and adventurous in the strength of Christ. He will not desert us in the work that is his own, but will either give fredome from suffering, or patience, courage, and constancy wherewithall to

suffer.

suffer. Through the wonderfull providence of God, all things shall work together for good unto us. He can make to his messengers medicines out of this poyson, cause roses to spring up to them from amidst these prickles, and make figs to be the fruit of these thistles Let heretical men gnash their teeth, sharpen their swords, spit their venome at us; their end shall be to be destroyed. Let them associate themselves, they shall be broken in pieces; Let them gird themselves they shall be broken in pieces. Let them take Counsell, it shall be in vain. Let them speak the word, it shall not stand, because God is with us: *Isa.* 8. 9, 10. Let our adversaryes write whole volumes of satyres against us, and fill every page and line with some new scandall or reproachfull title; we will bind them as Crowns upon our heads. They do the best to me, (quoth *Luther*) who speak the worst of me: *Luther* feeds upon opprobries, The Ministers of Christ are in this, like *Philip* King of *Macedon*, who used to thank the *Athenian* Orators for raying him into the better; for he was resolved that his upright conversation should confute, and give the lye to all their foul-mouthed declamations: They think with *Seneca* that no name is better, than an ill name well got.

In a word let us *comfort* our selves against the ingratitude of the shameless world, by the serious review of Gods gracious promises. Do wretched and godless men deprive and defraud us of temporall rewards? It is God who hath promised eternall ones. For the best wages of Christs Ministers are reserved in heaven for them, where they shall inherit an eminency (if not a singularity) of eternall glory and brightnesse. *Dan.* 12. 3. *Mat.* 5. 12. *Mat.* 24. 45, 46, 47. 1 *Cor.* 3. 8, 9. 1. *Pet.* 5. 4. This Crown the Apostle *Paul* still had in his eye. 1. *Tim.* 4. 8. *Rom.* 8. 18. Suffering for a time, triumphing to eternity: The work shall have an end, but so shall not the wages. The people shall receive each man a reward for his good works, but the pastor shall receive a reward for the good works of them all; For his own he shall receive a Crown, for each of theirs a coronet, as *Chrysostome* acutely notes.

Nay even in this life they shall be sure of some reward, as

1. *Encrease of their gifts.* This augmentation is sure; they have God's own expresse order for it, *Mat.* 13. 12. *To him that hath shall more be given.*

2 *The*

2. *The feast of a good conscience,* which in the saddest and ebbest condition of life accompanies a sincere faithful Minister of Christ, who eys only the glory of God, and the Salvation of his hearers. *Act.* 23. 1. and Chap. 24. 16. 2. *Cor.* 1. 12. and Chap. 6. 10. when he shall be as a man sorrowing, yet herein he shall rejoyce; In a time of famine he shall have this table spread for him.

3. The concurrence of *divine assistance.* Whom God calls to this employment, them he will also protect and assist, and give in fresh supplyes of new strength for the discharge of the same. *Isa.* 42. 6. *I have called thee, I will hold thee by the hand, and keep thee.* Thus will God shew himself a father, and a Protector to them. Nay, he will not only save them, but clothe them with Salvation. *Psa.* 132. 16. *Qui jubet etiam juvat.*

A fourth corollary may be this. Let us then study to preserve mutuall *peace and concord amongst our selves.* God hath joyned *salt* and *peace* together, *Mark.* 9. 50. *Have salt in your selves, and have peace one with another.* Now what things God hath joyned let no one part asunder. Because salt by its acrimony biteth, therefore our Saviour presently advises so wisely to temper it, that peace may be preserved inviolable. The love of our brother must correct the salt of correction, and the salt of justice must season the love of our brother. And so shall we be insuperable, by being inseparable, and shall gain many to Christ: As lighted torches, if they be separated cause a smoake, but if they be united do encrease the flame. All wisdome is folly and madnesse except it be seasoned with peace and charity. As sacrifices must be without honey, so neither doth any service or sacrifice please God that issues from an heart stuffed with anger, envy, animosity, and bitternesse. Let us not forget that there are many *Canaanites* and *Perizzites* in the land that are offended at our differences, and from them seek occasion to oppresse and devoure us. Let us by mutuall and universall concord therefore grow into one body, into one soule, thinking with our selves what an incongruous thing it is, that the messengers of peace should fall into mutuall jarrs; and how unseasonable it is at this time, when (the adversary is laying snares for us) our strength had more need be united by peace, than broken and enfeebled by divisions. There is a fitter object of our anger than one anothers throats. And he seems to be mad but too much, who promises himself a standing, in the downfall

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of the Church. It is an excellent commendation which is given to *Myconius* by a worthy Author. He lived with his colleagues two and twenty years together in an uninterrupted peace and concord. *Mel. Adam.* We have runne, (sayes *Myconius* himself) We have wrestled, we have wrought, we have fought, we have conquered most unanimously and undividedly. Oh that some such blessed fire of love, and peace were kindled in our frozen breasts. That the Character sometimes proper to the primitive Church might be common to us all, *See how they love one another and are ready to dye one for another.* In those dayes sayes the Historian, *Act.* 4. 32. Believers, nay the whole multitude of believers were of one heart and of one soul, there was a morall oneneſſe though not a physicall one, for they did so agree in minds and manners, as if they had indeed had but one heart, and the same soul amongst them all. Oh happy age of the Church comparatively to ours wherein men and minds are of all equall number! Oh memorable wish of that famous preacher Dr. *Stoughton*! *So that brotherly unity may be preserved, quoth he, Let me be low even in the dust, rather than exalted in a tryumphant Chariot by a Cadmean conquest. Let others affect the great title of* Ptolomæus. *I am more pleased with the pleasant name of* Irenæus. This peaceable frame concerns all, but more especially the Ministers of Christ, who are sent to preach to, and to pray, for, not to prey upon others, to build up the Church of Christ, not to demolish it, to worke and not to wrangle. The harmony and joynt consent of the builders promotes the building, *Neh.* 4. 16. *Solomons*, temple was built without noyse, 1 *King.* 6, 7. which by a profitable type doth shadow out the peaceableneſs of the builders and quietneſs of Christ's Church, in which the noyse of contentions & schismes ought not to be heard. The builders of the Church of Christ should not be divided as *Nehemiah's* servants were, halfe to the worke and halfe to the watre, neither must these spirituall builders have swords girded upon their sides when they build as his builders had, *Neh.* 4. 18. If we will revenge our selves upon the bitterneſſe and malice of base spirits, the best way of revenging is by forgetting, and the onely way to vex them is to be more zealous and fervent in the study, practise and pursuit of opposed Godlineſſe: If we will contend with their murmurings and malice, let it be by faith and patience and meekneſſe of spirit, as knowing it better to neglect them than to stand

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to confute them, to pass them by in silence than to take notice of them.

Neither do we want motives to this peaceableness. (1.) *Our God is the God of peace*, Rom.15.33. 2 Cor.13.11. (2.) Christ Iesus is *the Prince of Peace*, Isa.9.6. (3.) The sons of God are the *sons of Peace*, Luke 10.6. (4.) The Gospel which we preach is *the Gospel of peace*, Eph:6.15. In a word, we are called unto peace, 1 *Cor.7.15*. Therefore follow peace, pursue it with the greatest vehemency, nay, although it flye from you, and men will not suffer themselves to be reconciled, yet pursue it with indefatigable pains, *Psal.34.15*. *Heb.12.14*. *love Truth & Peace*. *Zach.8.19*. for otherwise, Truth is better with Discord, than a sinfull Concord: But *if it be possible as much as in us lyes, let us follow peace with all men*, Rom.12.18. For we are *one body*, we are governed by *one Spirit*, we have *one hope*, *one Lord*, *one Faith*, *one Baptism*, Eph.4.2,3,4,5,6. Moreover, this is just, honest, good, pleasant, as *Sibelius* out of *Ps.133.1*. *Tom.1. pag.576*. proves by many strong and savory Arguments.

CHAP. VIII.

Asserts and vindicates the Maintenance of Ministers.

Fifth use is for the reprehension and correction of *Anabaptists*, *Levellers*, &c. who deny those stipends to the Ministers of Christ, which are due by a right both divine and humane, by the Law both of heaven and earth; for, *grant a Ministry, and you must needs grant stipends*, by which it may be maintained. This is almost as clear as a Demonstration can make it. For, *Who goeth to warre at his own charges?* even the Law of Nature dictates this, that *the workman is worthy of his wages*. Hence *Moses* gave unto the *Levites* by divine appointment the Tenths, the first-Fruits, the best of the Sacrifices, the yearly pension of a shekel, the mony for the redemption of the first-born, the mony for vows, as appears *Exod.34.26*. *Lev.27.3*, *&c*. *Numb.18*. In that universal famine in *Ægypt*, when *Ioseph* the Kings Steward bought all the Land for *Pharaoh*, he bought not the Priests land, but allowed them Corn out of the Kings Granaries, *Gen.47.22*. Even *Pharaoh* himself, although an Idolater, had yet a

singular care of the worship of his Gods, and maintined their Priests at his own proper cost and charges; And, if *Pharaoh* was so carefull for his Priests as to mantain them for the ruine and destruction of himself and his people, that he might not be thought to be wicked and ungratefull to his feigned Deities: What an ingratitude, what a sacriledge is it, that the true Ministers of the true God should be neglected by Princes and Powers that call themselves Christians, whose pains they know to be of Gods approbation, and for their salvation. *Hezekiah* that Father of the Priests, did not only give a good part of his own substance to them, but commanded the people to maintain the Priests and *Levites*; that being freed from secular cares, they might wholly give themselves to the Law of the Lord, and lay out themselves in their sacred function, in the service of the Temple, 2 *Chron.* 31.4, 12. *&c.*

It was not the least (was it not the greatest) of *Alexander's* Commendations, that he loved and honoured Learning and learned men; which made his times be so fruitfull of great wits, and witty Inventions. He so well knew how to esteem Learning, and to treat the learned, that it afterwards became a Proverb, *If thou hadst lived in* Alexander's *time, he would have given thee a Cyprus or a Phœnice for every Verse.* For as a good refined disposition of the ayr begets plenty of fruits, so the benign and ingenious disposition and constitution of Kings and Powers produces a great encrease of Arts and Ingenuities. But on the contrary, the envy, ignorance and baseness of Princes blasts the fruit, and makes the birth of the brain abortive. Therefore, we have *Nehemiah* contending even with the Rulers, because they had denyed the *Levites* their tythes and salaries, *Neh.* 13. 10, 11, 12. and he accounts this contention a subject fit for divine Remembrance, *ver* 14.

1. Then let all Christian Magistrates take care that the Ministers of the Church (who are ignorant of manual employments) be not driven to wrestle with want and hunger, and by this meanes be turned aside from the diligent execution of their weighty calling, to the care of providing necessities for nature. All know that the Ministry is a very weighty Calling, great enough for the shoulders of Angels, and such as may justly take up and challenge the whole man neither can the Preachers of the Gospel (nor ought they) to exercise any manuall

Art;

Art, whereby to provide sufficient supplies or maintenance for themselves and theirs, who must either therefore live upon their people, or dye amongst them for want of a livelyhood.

2. Let them take heed they do not diminish, or suffer to be diminisht, or withheld the gifts given to God by pious Ancestors. For God is the revenger of all such, who will send upon the unthankfull world a famine of his Word, for the famishing of his Messengers, but rather let them imitate *Constantine* the *Great*, who took care that the Clergy should receive liberall and honourable stipends, and confirm'd it by a Law, *Euseb. de vita Constant. lib.* 2. *cap.*21.36,39. *Sozomen, Hist. Eccl. l.*2. *cap.*8. *l.*2. *cap* 4.

3. Let them take heed lest the *Levellers* do also levell the *weal publike*, and convert it into *private-wealth*; for after the contempt of *Moses*, follows the insurrection of the people, *Numb.*16. Nay for this, amongst other causes, do these men decry Ministers, because they are the pillars of the Magistracy.

But that I may handle these things the more exactly, I will discuss this position.

There are certain and fixed stipends due to the Ministers of Gods VVord, by a divine right, from their people, that they may be freed from the secular cares and wordly incumbrances, and give up their whole selves to the work of the Ministry.

All the Churches of God are Patrons of this Truth, the Opponents and Adversaries are the *Anabaptistical party*, and other sectaries.

But that the thing may be the rather clear and evident, I will. 1. Confirm the position by the Testimony of the sacred Scripture. 2. Evince the same by Arguments. 3. Briefly answer the wranglings, and break the Forces of the Truths Adversaries.

1. The Truth is confirmed by the mouth of Truth it self, even Christ Jesus, whose words are expres for it, *Mat.*10.10 *Luke* 10.11. *The Labourer* (speaking unto them that were to *labour in the word*) *is worthy of his hire.* Christs Ministers shall not want maintenance, for the promise leans upon the justice of God, which will not deceive them. A true paraphrase of the word is this, that the people ought by right to maintain those that preach the Gospel to them. They ought by right to do it,

which is plain by the word Worthy): it is just and equal that this should be. Our stipends are (*wages*) not *alms*. Woe to those Ministers that expect relief only from the peoples benevolence: such benevolence will in a short time prove malevolence; such a maintenance will not long be maintained, this something will soon become nothing, and such Ministers shall live no longer upon them than one might live upon hot waters. Therefore, the Apostle *Paul* calls their stipends a *Debt*, *Ro.* 15.27. A *Power* to receive, 1 *Cor.* 9 4,6. *The account of giving and receiving*, *Phil.* 4.15. All which phrases do speak clear beside the nature of an alms. For an alms (as *Estius* rightly observes) consists in pitty, which springs from poverty as its object, without obliging the person upon whom it is bestowed to any work or duty: (save onely that by the law of nature, the Alms-receiver is bound to be thankfull to, and pray for the Alms-giver.) But what is given to the Ministers of Christ, is not properly given upon the account of their poverty, or if there be some respect had to their poverty, yet not purely and onely upon that account, but for their works-sake: No one will say that he has received an Alms, when he has received it with an obligation to a piece of service, especially to a service that deserves much more, to which *Austin* gives his suffrage: saying, It is his *Power*, not his *poverty*, when a Minister of the Gospel receives from his people: for, if we judge watchmen that watch by night for us and our estates worthy of wages; what do the watchmen of our souls then deserve? from what has been said, I thus argue;

Whatsoever things are due, may be honestly demanded, and ought to be honestly payed. But maintenance and wages are due to the Ministers of the Gospel. Therefore they are lawfully demanded by the Ministers, and ought by right to be paid by the people.

2. That which is due to labourers by the Law of nature, is to be payed. But a just recompence is due to labourers by the Law of nature, therefore it is to be paid.

Obj. But Ministers of the Gospel are not labourers, but loyterers and slow-bellies.

Answ. So say idle and ignorant *Anabaptists*. But I will confidently averre, that the labour of the mind far exceeds the work of the hands. For, although the Ministers of the word

do

do not work with their hands; yet if they diligently and faithfully discharge their office, give diligence in reading, watching over, praying for, preaching to, admonishing, reproving and comforting of their people, *&c.* it will be but an idle and unreasonable part to accuse any of them of idleness, Either let their adversaries confess them to be Labourers, or at once, accuse all Souldiers, Shepherds, Husbandmen of idleness; for such are they, as was before made to appear.

2. A second proof is easily fetcht from *Gal.6.6. Let him that is taught in the word, communicate unto him that teacheth* ἐν πᾶσιν ἀγαθοῖς, *in all good things.* That is, (1.) freely and liberally, not covetously and repiningly. (2.) Not in some onely, but in all temporall good things. For as the Teachers communicates to the Learners their spirituall good things, the knowledge of Christ, and all heavenly Treasure; so it is fit that the Learners communicate unto their Teachers temporall good things, all things ordained for the relief of the necessities of an animall life, which things carry no proportion in them to spirituall good things, although the blind world put a great price upon them, and stick not to preferre them before spirituall things. It is a sad complaint that *Musculus* takes up. *Now that there are no Tithes, no Revenues, no stipends constituted by our Ancestors, the people contribute to their Teachers so freely, that, whilst themselves either by covetousnesse contract all things unto, or by luxury consume all things upon themselves, the Minister of Christ has scarce dry bread, with which to satisfie the hunger of himself or his.*

But here men begin to flinch. one pretends that he has a Family to maintain, another that he has nothing to spare: Others declaim against the Ministers: They are covetous, greedy, insatiable men; if they were right Gospel-Ministers, they should have nothing of their own, but should nakedly follow a naked Christ.

To all which the Apostle gives a sharp answer, *Gal.6.7. Be not deceived, God is not mocked,* &c. Many men be deceived (but in this you have to deal with God) who cannot be, will not be, is not deceived.

3. The Apostle judgeth them worthy of double honour, who rule well, especially they who labour in the Word and Doctrine, 1 *Tim.5.17.* He would have a liberall, honest and honourable allowance given to the Ministers of Christ, not

onely for nourishment but ornament, not onely for necessity but for honour also. For the manner of the Scripture is by *Double* to mean *manifold*. *Elisha* in 2 *King.* 2. 9. askt a *double portion of the spirit of Eliah*; that is, a very great and zealous spirit. So *Rev* 18. 6. *double unto her double according unto her works*; That is, Let *Babylon* be punisht after a fuller measure. Thus give unto them double honour, that is, honour them fully and freely? maintain them cheerfully, pay them stipends readily, and as it is meet, speak reverently and honourably of them; Hence it appears that the maintenance of Ministers ought to be sufficient, honourable, certain.

1. It ought to be *sufficient* to relieve their necessityes. *This is a sacrifice well pleasing to God, an odour of a sweet smell*, Phil. 4. 18. *I have received all things, and abound, I am full.* That is, ye have not onely supplyed my necessityes, but have also made me to abound, not unto lust and luxury, but for necessity and use. Therefore the Holy Ghost expresses a stipend or a livelyhood, by *salt*, because it is as necessary as salt. To *have maintenance from the Kings Pallace* in the *Chaldee* is exprest, by being *salted with the salt of the pallace*, *Ezra* 4. 14. Even Christ himself received subsistence of the woman that followed him, *Luke* 8. 8. and had a common bag and moderate expences, *John* 4. 8, *Jer.* 13. 6.

2. It ought to be an honourable stipend. Publick work ought to be fruitfull and gainfull to the workmen. Great rewards are great encouragements to a diligence as great as either. Nay, it is just and fit that every man should not onely live upon, but profit by his pains. Hence God commands that the best should be given for tythes, *Numb.* 18. 29, 30. this ought to be the rather,

1. That by hospitality, and bounty, and good works they may adorn their Office, 1 *Tim.* 3. 2. *Tit.* 1. 8. for if you take away a liberall stipend, liberality must needs fall; take away the fewel, you extinguish the fire, *Prov.* 26. 20. *where no wood is there the fire goeth out.* Stipends decaying, charity must needs grow cold; What advantage can be gotten by mony that is already clipt, or what shavings can be expected of an Egg?

2. That they may live like the Embassadours of the great King, not like Neat-heards and Swine heards, that they may be more ready to give than to receive; For it is more blessed,

and

and consequently more honourable to give than to receive; *Act.* 20. 35. And yet (alas) in many places the Ministers of Christ have not the wages of a Gentlemans Horse-riders

3. That they may furnish themselves with books, Philosophicall, Historicall, Theologicall, Polemicall, Practicall, Critically, *&c.* We must give diligence to reading, but how shall we read without books? Some have therefore determin'd 500 *l.* some 600 *l.* requisite for the purchase of a Library. *Lessius* speaks well and to the purpose. *They* (meaning Ministers) *had need of a great deal of Learning; the procuring of which requires great charges; and as for other wayes of advantages, as Merchandize, and mechanicall Arts they are ignorant of them, neither doth it become them to deal therein.* *De justit. & jure. li. 2. cap. 1.*

4. That they may cheerfully go through with the Lord's work, being freed from worldly cares and encumbrances. Not that they may be idle and luxurious, but that they may cheerfully, faithfully, and solely give up themselves to the Law of God, 2 *Tim.* 2. 4.

5. If the Levitical Priests had an honourable stipend, then such ought the Ministers of the Gospel to have (for they are obnoxious to greater labours, and expences than the Tribe of *Levi* was). But the *Antecedent* is true, as shall be made to appear hereafter. Therefore ought Christian Magistrates to take care that there be a liberall and honourable allowance for the Ministers of Christ.

3. It ought to be a *setled maintenance, a certain stipend*; not the benevolence of the people, not a spontaneous arbitrary gift, not an alms; for honour and alms do not well agree to the same person. But let it be fixed, certain, established, ratified and setled by the Laws of the Land; lest the *Labans* of this world change good *Iacob's* wages *ten times* or oftner. Our Brethren of *London*, commonly called (dissenting), did therefore take care that their stipends should be setled to them, to the value of 100 200, 300. *per annum*. Experience witnesses that the men of the world are hardly drawn or driven to pay the stipends and salaryes due to Gods labourers; nay even those allowances, which by the bounty of pious Princes and Ancestors have been given to the Ministers of Christ, are hardly wrung out of the hand of these Harpyes, notwithstanding the favour and assistance of the law. How much more deceitfully and unjustly should we be dealt

with,

with, if the Law did not befriend us then. This stipend, we confess, is not the ultimate end which a Minister ought to propound to himself, yet it is a reward allowed by God to labourers, not to drones: and although these temporall things are not our chiefest good, yet they are concomitants thereof, they are encouragements and ornaments of Vertue, adding something to its splendor and glory, *Eccl* 7. 11. *Wisdom is good with an Inheritance.* And hence it is that God promiseth these things as a reward of Piety, *Deut.* 28. 1, 2, 3, *&c.*

Deservedly then are the *Anabaptists* condemn'd, who deny setled stipends to the Ministers of the Gospel. This is a delusion and suggestion of the Devils, to defraud faithfull Ministers of their livelyhood, to the intent that the Church may be made destitute of such, & himself might delude, deceive, devour without controul. And such is the ingratitude, inhumanity and sordid covetousnesse of the world, that it is not very thoughtfull how to maintain the Ministers of the Gospel: and the Devil uses this stratagem to rob the Church of the Doctrine of the Gospel, by want and the fear of poverty to affright the most from undertaking such a task, as you may see, *Neh.* 13. 10, 11. *The tythes are injuriously detained, and the house of God is presently forsaken.* This wretched covetousnes of the ingratefull world doth put a stop to many forward spirits: for we are men, and so are affected, encouraged or discouraged by the consideration of temporall things, as appears by the examples of zealous *Elijah*, and good *Ieremiah*, 1 *King.* 19. 4. *Ier.* 20. 9. Men know what a heavy affliction poverty is, *Prov.* 30. 8. *Lam.* 4. 9. We must therefore a little consider humane weakness, and encourage great and gracious ingenuities with generous rewards;

> *For who will follow vertuous studyes, when*
> *Condigne rewards shall cease from vertuous men?*

Do not the more noble and generous wits decline the function of the Ministry, seeing Ministers and their Widows and children (to the great shame of Christian Religion) frequently exposed to poverty and want? Hath not the poverty of Clergy-men begotten ignorance, and ignorance brought forth contempt? Do not poor means make poor Ministers? This *Iulian* the *Apostate* knew well enough, therefore he enterpriz'd the extirpation

tirpation of Christian Religion, not by violence, but by spoiling the Clergy of all their Priviledges, stipends, immunities, and allowances, which they had from the publick: imitating the Stratagem of Souldiers, who, when they cannot prevail against a City or Garrison by down-right oppositition, and violent storming, wearie it out with long and strait siege, and weaken it by extream hunger, even unto Resignation: Take away all allowances and maintenance, and you cut the very throat of Religion; For, who will learn Arts and Languages at his own cost? Who will teach them for nought? Who will betake himself to a naked and beggarly Ministry.

4. We argue from 1 *Cor.*9. 6. to the 15. Lo a Text big with irrefragable invincible Arguments; For the Apostle foresaw, that the wicked world would be very sordid and niggardly in maintaining the Ministers of the Gospel, although profuse and prodigal in vain and idle expences. *It is a just judgment of God, that they who will not give a bit of bread to the Ministers of Christ, the Messengers of Salvation, should be given up to throw away whole Kingdomes, and Provinces upon the Ministers of Sathan, and the Messengers of death*; as *Luther* speaks truely and roundly.

The Apostle proves, that he had right, and power to receive maintenance of the Church; to lead about a wife, who should also be maintained at a publick Charge, that posterity might know this to be lawfull, *ver.*4,5,6. and, to shew what a clear right of his own he denied for the *Corinthians* sake, that by this means he might win them to Christ, and promote their Salvation; He confirms this,

1. By an Argument drawn from three *Similitudes*, to wit, From the right of Souldiers, of Husbandmen, and of Shepherds. *Who goeth a warfare at his own charges?* &c, that is, as it is right and fit that Souldiers should live upon their pay, the Planter of a vineyard feed upon the fruit of his vines, and a Shepherd upon the milk of his flock; so is it fit, that the Ministers of the Gospel should live of the Gospell, of their own vine, that is, the Church; of the milk of their own flock, that is, of the goods of their own people. Let those Souldiers that decry Tythes, and the settled stipends of Ministers, consider their own case, and answer the great Apostles Argument, if

they can, *Who will go to war at his own charges?* The Interrogation is a vehement Negation, No one will souldier it upon such terms. For indeed, it is an unjust, and unreasonable thing, that a Souldier should stand in jeopardy daily, fight for the common safety against the common enemy, and offer his very life as a sacrifice for the lives of the commonalty, and not be maintained at a common charge. He receiveth therefore wages from his General by a natural and civil right. And is it reasonable, or just, that the Ministers of Gods word should undergo the care of the Churches, the great burden of the Ministry, and yet live of their own? For their pains, and labours, and sufferings, and dangers exceed those of the Souldiery. These fight against flesh and blood, but they against the world, the flesh, and the devil, 2 *Cor.* 10.4. 1 *Tim.* 1.18. 2 *Tim.* 2,3. This then is the Apostles Argument, Souldiers do not war at their own charges, The Ministers of the Gospel are Souldiers, Therefore ought not they to war at their own charges.

2. The Apostle having put to flight the souldiers that declame and rayle against the setled and honourable maintenance of the Ministers of the Gospel, he comes to stop the murmuring mouths of *Husbandmen*, sowers, plowers, threshers, shepherds and men of that mold. Against these he argues thus: They that plant and dress a Vine, it is fit that they should tast of the grapes thereof, (as it is said) that *Noah planted a Vineyard and drank of the wine of it*; and *Prov.* 27.18. *Whoso keepeth the fig tree shall eat of the fruit thereof.*) But the Ministers of Christ plant, and dress Christs Vineyard, therefore it is fit that they should live of the fruit thereof. So also it may be argued from *Shepheards*, feeding upon the milk of their flocks. As much as if the Apostle had said, look but unto humane equity and common customs of men, in things of farre lesser and lighter moment, and conclude how just it is that the Ministers of the Gospel should live of the Gospel.

3. The Apostle sets upon these sacrilegious persons with stronger Arguments, Arguments fetch'd from Divine Authority. For, although the cause which he pleads be a most just cause, yet he knew how subtil and crafty worldly wit is to reply, especially in a money-matter; therefore, by a *Prolepsis*, he meets an Objection, *ver.* 8. where he proves, that he doth not onely confirm his Position by humane Arguments and Examples, but

but by the Law of God also; *Say I these as a man*? Do I fortifie my cause with humane reason and examples onely? *Or, saith not the Law the same also*? Yes, *Deut.* 25.4. *Thou shalt not muzzle the mouth of the ox, when he treadeth out the corne.* He uses an Argument from the less to the greater. If it were not lawfull to deny maintenance to an unreasonable creature, much less to a man; if not to an Oxe treading, then not to a Minister toyling. For Gods chief care in this Law was not for oxen; he look'd at a further end, even at us, who are typical oxen, toyling in the Lords field, treading in his barnes: Therefore convenient maintenance must not be denied us, lest we faint in the work.

4. He argues from the less to the greater again; From the example of *Plowmen*, and *Threshers*, *ver.* 10. If the Plower ploweth, and the Thresher thresheth in hope, to wit, of his wages, and that he shall partake of his crop, and of his threshing, then a Minister of the Gospell may expect a Salary, fruit of his labours, of which he and his may live comfortably: But the Antecedent is true (saies the Apostle) therefore the Consequent is true also.

5. The Apostle argues *vers.* 11. from natural right, and commutative Justice, which commands to give like for like, much more then, small things for great. Now, who doubts, but that spiritual things do much excell carnall, heavenly things excell earthly, eternal things excell fading, flitting, perishing, transitory vanities? For, by how much the soul excells the body, by so much does the Word, the food of this soul, outgoe corporal maintenance. Oh ingratefull wretch then, whoever grudges to administer to him carnal things, who preaches unto him the eternal Gospel, and is an instrument to convey unto him the fruits of the same Gospel preacht, to wit, Faith, Regeneration, and Life Eternal! Now these things (saith the Apostle) we have sowed, therefore it is meet we should reap, For,

Whosoever do sow unto us spiritual good things, to them we ought chearfully to administer of our temporalls, *Rom.* 15 27.

But the Ministers of the Gospell sow spiritual things;

Therefore ought we cheerfully to administer unto them of our temporalls.

6. The Apostle argues from Example, *ver.* 12. If the true

Apostles receive maintenance of you, why should not I and *Barnabas*, who have preached the Gospell to you as well as they. 2. If the false Apostles and Seducers, who devour you, receive things necessary, then, why may not we who propagate the Gospel of Christ? If stipends be given to the bad, why not much rather to the good?

7. He argues *verse* 13. from the Testimony of the Law, from the Example of the *Levites* under the Old Testament; and from the Ordination of God under the New. These things are not *Antichristian* devices (as the doting *Anabaptists* dream) but Divine Decrees and Ordinations, as will appear, if we frame an Argument thus.

> If the Ministers of God under the Old Testament were maintained of the publick, then are they so to be maintained under the New; But Ministers under the Old Testament were maintained of the publick. Therefore ought the Ministers under the New to be so maintained.

The *Antecedent* appears, *Numb.* 18. 8. to 13. *Deut.* 12. 6. 14. 22. 18. 1. *Lev.* 2. 3, 10. 5. 13. 7. 7, 8, 9, 10, 14, 32. 10. 13. 27. 30, 31. *Numb.* 3. 48. 5. 9, 10. 35. 2. *Exod.* 29. 26. 22. 29. *Iosh.* 13. 14. 21. 2. 2 *Chron.* 31. 4. *Neh.* 10. 32, to the end. 12. 44. 13. 5. &c. *Ezek.* 44. 30. 45. 4. *Heb.* 7. 5, 9. By all which places it evidently appears, that God did appoint, not a loose, and uncertain, and arbitrary, but a settled, standing, full, and honourable maintenance for his Ministers out of Tythes, Sacrifices, Oblations, First-fruits, oyl, wine, honey, fleeces of sheep, and such like. God also commanded to give unto the *Levites* 48 Cities, with their Suburbs, for them and their cattel. Therefore God is called their Inheritance, because he gave them his part, to wit, the Tithes, First-fruits, &c. *Numb.* 18. 24. In a word, a special care was to be had of them; For, God commanded that they should not forsake a *Levite* all his dayes, *Deut.* 12. 19. and 14. 27. They must not be forsaken, as to maintenance, protection, or encouragement; because they were the Lords servants, and Embassadours. All these things were assigned and established by God to the Priests and Levites. Wo then to those wretched fellowes, who envy the least conveniencies, or accommodations to faithfull Ministers, that would not give them a farthing (did not the

Law

Law constrain them) but rather defraud them of what is given them.

The *Consequent* appears by the Apostles own words. *Even so hath the Lord ordained, that they that preach the Gospell should live of the Gospell.* This then is his Argument,

That which Christ hath ordained is to be observed:
But Christ hath ordained that the Churches should give a full and honourable maintenance to their Ministers:
Therefore ought the Churches, *&c.*

Lest any should object, that these are *Mosaical* rites, and nothing to the purpose, the Apostle brings Christs own Authority for this, *That they that preach the Gospel should live of the Gospel,* Luke 10. 7. *The labourer is worthy of his hire.* In which words our Saviour doth both authorize his Ministers to take, and oblige the Church to give Salaries. This thing is an universal right, belonging not to the Apostles onely, but to all the Ministers of the Gospel, in all places, at all times. *They who preach the Gospel should live of the Gospel: They that wait at the Altar, are partakers with the Altar.* The Proposition is indefinite, and that is as large as an universal one, *should live,* but how? 1. As men, not wanting any thing that is for necessity or honest delight. 2. As Believers, having a care of their Wives, children, and Families; for, *he that provideth not for his own, hath denied the faith, and is worse than an infidel,* 1 Tim. 5. 8. 2 Cor. 12. 14. And 3. Let them live as the Embassadours of Christ, that they may by works of piety and charity adorne their calling.

Objection, Then they must have the First-fruits, Oblations, *&c.*

Answ. 1. That does not follow. For, although those Ceremonies be taken away by Christ, yet a way of maintaining the Worship of God in generall is not taken away; the way of maintaining it being one and the same *generically,* though not *specifically,* and both in quantity, proportion, sufficiency, and certainty: Otherwise the Apostles Argument could not hold water, who saies with an *Emphasis* οὕτω ϗ, *even so,* since the Ministers of the Gospell do succeed the *Levitical* Priests and Ministers, let them be maintained by some such like way; let them that preach the Gospell, live of the Gospell, *even so,* that is, *so* liberally, *so* plentifully, *so* certainly as the Levitical

Clergy;

Clergy lived under the Law. For so hath God, not man, nay, God-man ordained, *Even so hath the Lord ordained.* The due maintenance then of the Ministry is not man's device, but Gods Decree; not a humane order, but a Divine Ordination, which whosoever denies, resisteth the Ordinance of God, and procureth condemnation to himself.

2. Those Lawes concerning First-fruits, Tithes and Offerings may be considered, either as to their *substance*, or as to their *circumstances*; as to their Substance, they belong also unto us; for the end of those Lawes was, that the people by those Offerings should testifie their thankfulness to God, to the advantage of the Church, the Ministry, the poor; to which things even the Law of nature doth bind. And if our Magistrates shall at this day enact Lawes for the maintenance of Ministers, we ought to obey them carefully and cheerfully, especially in those things which neither contradict the Moral Law, nor the Law of Nature. It followes therefore that as the Israelites were to communicate of their goods to the Levites, as unto them that administred their holy things, so ought Christians at this day freely to communicate of their substance to their Ministers: And the rather, because the Ministry of the Gospell is more glorious, laborious, costly, than the Ministry of the Law was. *To say nothing* (saies *Bellarmine*) *of the dignity of the Gospell-Ministry, which is farre greater than that of* Aaron's *Ministry, the Christian Clergie is exposed to greater pains and cost than the Tribe of* Levi *was. It concerns now that Ministers be learned, and consequently, that they spend much of their estates upon their studies; who therefore ought, according to their condition, to be maintained honestly and freely by the goods of the Church.*

5. We argue, *ab utili*, from the Profit of it. That which will certainly bring a blessing upon the doers of it, is to be done, But an honest and liberal maintaining of Ministers brings with it a Blessing, as you may read *Deut.* 14. 22, 23, 28, 29. 26. 12, 13, 14, 15. 2 *Chron.* 31, 10. *Prov.* 3. 9 10. *Mal.* 3. 10, 11, 12. Temporall good things bestowed upon Gods Ministers are not cast away, but are as seed cast into the ground, which bringeth forth a plentifull crop: Tithes (say the *Rabbines*) are the wall of riches, because the payment of the Tenth part defended the other nine: Hence it was their familiar Proverb, *Pay Tythes and be rich: Austine* observes, that our Ancestours were

were rich, and abounded with temporal blessings, because they gave tenth so faithfully to God. Be liberall to God and his Ministers, and you shall finde God more liberall to you; for he will not suffer his creatures to out-doe him in liberality.

Again, That which takes away many occasions of sin is very profitable and necessary; But a convenient, settled, and and ratified Salary, cuts off many occasions of sin; Therefore a certain and settled Salary is necessary. The *Major* is an undeniable truth; The *Minor* may be proved in many particulars. 1. A certain and settled Salary takes away temptations to flattery; were a stated maintenance taken away from Ministers, a sad temptation to make marchandize of souls would follow upon it. Men will be inclinable to comply with those that they hope to get any thing by. The Itinerary *Levite*, in *Iudg.* 17. who was fain to accept of what *Micah* would give him (which was but 25 s. a year) complyed with him in his Idolatry, as you may read, *vers.* 11. And so consequently the Gospell would be preached with more boldness and freedom of speech. For, who almost would be so bold, as to tax the vices, or reprove the corrupt manners of those, from whom they received dayly gratuities? But where there is a settled and stated maintenance, there all sorts of men are freely and indifferently dealt withall. 2. By this means Ministers shall not need to be condemned for taking or having more than they will confess: which although no good men will deserve to be condemned of, yet malignant and corrupt men are apt to load them with such slanders. 3. Otherwise, what contribution might ministers expect from the wicked world, who being reproved, would rather suffer them to starve with hunger, then relieve them. They would be bad at works of arbitrary charity, who are so base at works of necessary justice; and they who will not suffer *Ministers* to enjoy their own maintenance quietly, will not easily give of their own to maintain them. 4. By this means pride and arrogancy is prevented, a sin very familiar to free Contributions; pride, not conscience, would soon principle men to Liberality. 5. By this means *Ministers* shall be freed from secular cares, and worldly encumbrances, and shall not be put to study for meat and drink, when they should be studying the Law of God.

6. We

6. We argue *a damno*, from the losse and danger which followes upon the contrary. That which is cursed by God, is to be avoided; But the defrauding of his Ministers is accursed of God, Therefore it is to be avoided. The *major* needs not to be proved, the *minor* is proved sufficiently by the Testimony of the Spirit of God, *Mal.*3.8,9. *Will a man rob God? But ye have robbed me in tithes and offerings. Therefore ye are cursed with a curse.* A man robs God, when he withholds from Gods Ministers Tithes, and other things necessary for their maintenance; whereby it comes to pass, that they studying to avoid poverty, are forced to desert Gods service in publick Administrations. *Therefore ye are cursed with a curse*; that is, with Famine, poverty, and barrennesse of the earth; For, *It is a snare to the man who devoureth that which is holy*, Prov.20.25. that is, it is a dangerous thing; for, a snare catcheth soon, holdeth sure, and destroyeth suddenly. *Austine, Serm.* 219. *de decimis* speaks sharpely, *Thou hast lost nine parts, because thou wouldst not give the tenth; For this is the just proceeding of God, that thou, who wouldst not give a tenth part, shouldst thy self be reduced to a tenth part.*

7. Crying sinnes are to be avoided; But the Scripture reckons the defrauding of God's Ministers amongst crying sinnes, *Deut.*24.14,15. *Ierem.*22.13. *James*5.4. This cry is the foulnesse and grievousnesse of the sinne, which can neither be concealed nor excused, but beats Gods ears continually, and provokes him to vengeance. School-men observe four Crying sinnes in Scripture, which they comprehend in a *Distich*, thus,

> *The voyce of* Blood-shed, *and of* Sodomy,
> Oppression, *and* Fraud, *aloud do cry.*

Now if the defrauding the Reaper that reaps down our corn, be so abominable a sinne to God; how much more abominable is the defrauding of his Ministers, who reap a crop of soules for God himself?

8. If we ought to maintain the Fathers of our flesh, from whom (organically) we have our naturall being; and that both by the Law of God, and of Nature; then much rather our Spirituall Fathers, from whom (instrumentally) we have

our

our well-being. 1. Maintenance is due to the Fathers of our flesh from us, *Gen.*45.9,10,11. 2. Love, and that not onely whilest they live, but to be exprest to them even when they are dead, *Gen.* 25.9. *Gen.*50.2. 3. Reverence, exprest by mouth, heart, and hand, *Exod.*20.12. 1 *Tim.*5.4. 4. Obedience, *Ierem.*35.18. *Col.*3.20. The consequence is clear from 1 *Cor.*4.15. *Gal.*4.19. *Philem. ver.*19. 1 *Thes.*5.12,13.

9. They that give diligence to Reading, Exhortation, and Doctrine, that minde these things, and give up themselves wholly to them, and ought not to engage their heads or hands in the cares of this world, must necessarily receive a stated Maintenance of the Church; but such is the duty of Gospell-ministers, *Act.* 6.4. 1 *Tim.* 4.13,15,16. 2 *Tim.*2.4. Therefore had their types the Levites no part in the division of *Canaan*, that they should not be engaged in Secular affairs, and worldly business, but might be wholly for the Lord, and for the Temple; but the Lord was their inheritance, that is, the Tithes and offerings due to God, of which the Levites did live, and were not sollicitous concerning any other way of mainteuance, which otherwise they would necessarily have been.

10 If Idolaters & Heathens have been even prodigal toward *Baals* Priests and seducers, then it doth not become Christians to be illiberal and covetous to the faithful Ministers of Christ. But so prodigal have they been, witness *Iezabel*, who maintaind above 800. Priests of *Baal* at her owne costs and charges, 1 Kings 18.19. whilest an hundred of the Lords Prophets were hid in caves and onely relieved with bread and water *v.* 13. so prodigal were the Idolaters in the Prophet *Isaiahs* time, who *lavished silver out of the bags* for their Idols, Isaiah 46.6. It grieved not *Pharaoh* to maintaine all the Egyptian Priests with his owne bread. In a generall famine he was so farre from making money of the Priests lands in the first place, that he continued to them their inheritances, and gave them their diet severall years besides. The Heathens thought not much to offer the tenth of their spoyls to their Gods. And if the Papists with a prodigal liberality be willng to spend allmost all upon their silly Priestlings, and greedy Iesuites, notorious deceivers; sure then the faithfull Ministers of Christ may justly expect an honest maintenance from their people. *Ahab* the King of *Iudah*, who sought to reduce the Priests of the Lord unto want, is

therefore branded with this mark, *This is that King Ahaz*, 2 Chron. 28. 21, 22.

11. All Sacriledg is to be avoided, but to defraud the Miniſters of Chriſt of their ſtipends is Sacriledg: Therefore *&c.* The *major* is plain of it ſelf. The *minor* God himſelf proves, Mal. 3. 8. *Ye have robbed me in Tythes and Offerings.* God complains here that this injury and fraud was not ſo much done to men as to himſelf. Sacriledge is not a ſimple theft, but a ſtealing of ſacred things, which is the higheſt degree of Theft: Now that is ſacred which is given to holy uſes, either by the expreſs command of God, or by the voluntary devotion of men: whether it be given (ſaith learned Mr. *Cartwright* upon Prov. 20. 25.) for the and ſake of Gods worſhip, for the maintaining of Schooles Vniverſities, or for the reliefe of the poor, and if it be a wickedneſſe and a ſnare after vowes to require again, that is to call back, or withhold any thing given or vowed to Gods uſe, *Prov.* 20. 25. then what notorious impiety ſhall they be guilty of, who having not given any thing themſelves, ſhall yet go about to diminiſh and defraud us of the gifts of others: when as a mans laſt will or Teſtament is not changed or diſpoſed of otherwiſe, than as the Teſtator did ordaine, *Gal.* 3. 15.

Let the Governours of the Common-wealth then take ſpecial heed, that they do not engroſs any Church-revenues to themſelves, convert thoſe things, or any of thoſe things unto private uſes, which are dedicated to ſacred uſes, and ſo devolve upon their heads the heavy doome of ſacrilegious perſons, robbers of God,

For who can think that God will let ſuch ſcape,
That do on ſacred things commit a rape.

The Eagle burning her neſt and her young ones by a coal fetched with a piece of fleſh from the Altar doth well propheſie and prefigure the ruine of thoſe *Harpyes* and *Vultures*, and their poſterity, who make ſo bold with the Churches revenues. Or if ſuch a doom be not prefigured by the Eagle, I am ſure it is prayed for by the Pſalmiſt, Pſ. 83. 11, 12. *make their Nobles like* Oreb *and like* Zeb, *yea all their Princes as* Zebah *and* Zalmunna, *who ſaid, Let us take to our ſelves the houſes*

houſes of God in poſſeſſion, &c. Nay and certainly the time will come when they ſhall not onely diſgorge like dogs, what they have drunk downe like Oxen, but when it ſhall repent them that they have ſo much as touched the inheritance of the Lord. Such Levellers that ſow Sacriledge *ſhall reap a ſnare*, Prov. 20. 25. They take away that which is devoted to God, and God himſelf will devote them to deſtruction. Such revenues will certainly prove as unhappy to their unjuſt detainers, as *Cn. Seius* his horſe proved to him, afterwards to *Dolabella*, to *Caſſius*, to *Antonius*, and to as many as had him, and will create ſooner or later as many vexations, as the gold which Q. *Capio* found in *Tholoſane*, a towne in *France*, in the Churches thereof, did create to all that did lay but a thieviſh hand upon it: Witneſſe *Belshazzar*, *Antiochus*, *Pompeius*, *Iulianus*, *Claudius*, *Fulvius*, *Pyrrhus*, &c. whoſe doom any one may read in *Lactant. lib. 2. cap. 4. 7.* And no wonder, for Sacriledge is worſe than Idolatry, for it argueth a contempt of all Deity. Rom. 2. 22. *Thou that abhorreſt Idols, committeſt thou Sacriledge?* Thou that abhorreſt falſe Gods, doeſt thou rob the true one, which is worſe? In a word, ſuch muſt needs pay dearly for their injuſtice, who detain that which is anothers; to which iniuſtice there is yet added a ſacrilegious kind of malignity, becauſe Tythes are due to God, not onely as an expreſſion of thankfullneſſe, but as a means to preſerve, and to maintaine his ſacred worſhip.

Tollant ἀναθήματα, & fiunt ἀνάθεμα.

See A. Gellius *Noc. Attic. lib. 3 cap. 9.*

CHAP. IX.

The Anabaptiſts *Objections are anſwered and their Arguments refelled.*

Obj. THey object and ſay, true, Tythes were commanded often in the old Teſtament, but this doth not bind us under the new, becauſe there is no expreſſe command.

Anſ. The ſame Argument will hold againſt the Lords day, againſt the Baptiſme of Infants, againſt all Taxes and dues, becauſe they are not expreſly and by name commanded in the new Teſtament.

2 Those Tythes which were commanded under the old Testament, are continued still under the new, as to their spirituall and moral use; and that upon a threefold account. 1. Upon the the account of piety, because they are given to God and his Service. 2. Upon the account of thankfullness, For Tythes are a Sacrifice of praise to God for his mercies towards us, and for the good things which he bestows on us, *Gen.* 28. 22. 3. Upon the account of commutative *justice*, for if we have sowed unto them our spirituall things, it is no great matter if we reap their carnal things. Now then although Tithes be not expresly and explicitly enjoyned in the new Testament, yet we are as expresly engaged to piety, thankfullnesse, and *justice* now as ever.

3. Neither doth Christ in the new Testament expresly abolish the payment of Tythes, when the Pharisees boasted of their care in paying even their smallest Tythes, he is so farre from reproving them for it, that he commends and doth countenance it, *Luk.* 11. 42. *Mat.* 23. 25. *These ought ye to have done, and not to leave the other undone*. He gives no commission to neglect the payment of Tythes. *Ye ought not to leave that undone.*

Tythes therefore or fixed stipends are due to the Ministers of the Gospel by a trebble right: First by a divine morall right, not ceremoniall or *judicial*: For it is fit and *just* that a Minister, who feeds the peoples souls, should be fed by the people, that he that preaches the Gospel, should live of the Gospell. *The old Law concerning the Sabboth and concerning Tythes, at least shews thus much* (*saith* Grotius de jure belli lib. 1. cap. 1.) *that Christians are bound to set apart no less than the seventh part of time, and to give no less than the tenth part of their encrease to Gods Ministers*. It shews at least thus much, that however they be maintained, whether out of Lands, Houses, Moneys, Tythes, *&c.* yet that they ought to be maintained honestly and liberally, not sordidly and sparingly. *Estius* speaks clearly and learnedly. *That which the Law of God and Nature command in the generall, that doth the ecclesiasticall Law determine specifically, whilst it appointeth some certain stipend to be given by the people to their Ministers. as Tythes or the like.* Tythes therefore are not precisely commanded in or absolutely necessary under the new Testament, neither are they unjust.

unjuſt, where they are eſtabliſhed by the Magiſtracy, whoſe duty it is to take the moſt convenient way for maintaining the Miniſtry, as may beſt conſiſt with the edification of the Church, and dignity of the ſacred function. Secondly, They are due by a naturall right. Even the very Heathens gave the tenth part to their Gods, as the *Grecians*, the *Carthaginians*, the *Romans*, &c. who gave the Tythe of the ſpoyl to *Iupiter*. And if the Tythe of ſuch things, how much rather the Tythes of more certain revenues. Thirdly, By the Law of nations, and by the poſitive Law of our nation, Tythes were given by *Offa* the Saxon king in the year 793. afterwards encreaſed and confirmed by *Ethelwolf* in the year 855. who gave the tenth part of his owne revenues and of the kingdome to God: binding them with this prayer, *VVhoever shall adde to this our gift, let allmighty God adde to his life many prosperous days, and if any one shall presume to change or diminish them, let him know that he must give an account before the tribunal of Christ*. After him King *Athelſtone* confirmed them in the year 930. In a word they have been confirmed, together with *magna charta*, thirty times by Parliament.

By all which it is plain, that the Preachers of the Goſpel have a better title to their tythes than any Nobleman, Knight, or Gentleman to their proper Inheritances. For 1. They were given by our Anceſtors to God and his ſervice, and therefore cannot be taken away without ſacriledge; but the Eſtates of Noblemen may be taken from them without ſacriledge. 2. God hath commanded that a ſufficient, honourable, and fixed maintenance be given to his Miniſters, as hath been already proved. But ſuch a ſpecial command hath he not given concerning any other men. Therefore tythes and things which are ſo God's, are twice God's. 1. By a divine right primarily, 2. By a humane right ſecundarily, as being dedicated to him and his worſhip.

Obj. 2. But the people cry out and rayl, ſaying, Tythes are burdenſome, they are *Antichriſtian, Iewiſh &c.*

Anſw. 1. So do the people cry out of taxes, excize, cuſtoms *&c.* that they are burdens: therefore ſhall we ſay, Away with taxes, cuſtoms, exciſes. All things are common amongſt friends?

2. It little matters what the many-headed multitude ſay, *Seneca* could ſay, *argumentum peſſimum eſſe turbam*, that the common

mon people were the worſt argument in the world: Neither matters it how many they are, but how rational, how good. *The multitude of ſinners doth not patronize a ſinne.*

3. This is not the cry of the wiſeſt, ſoundeſt and beſt of the people, they do not declame againſt Tythes.

4. Neither are Tythes Jewiſh: For firſt, before the Law given by *Moſes*, Abraham *gave Tythes to* Melchiſedech *of all that he had*, Gen. 14. 20. Heb. 7. 2. Iacob *alſo vowed to God the Tythe of all that he had*, Gen, 28. 22. And ſecondly, they are not payed to the Miniſters of Chriſt by a ceremonial right, but a moral right, and by a poſitive Law of the Nation, as was proved before. See *Repper. de lege* Moſis *l.* 4. *c.* 10.

5. Neither are they Antichriſtian as many vain men object, who whilſt they are hearers, decry Tythes to ſave their money. but turning preachers take Tythes, diſpute for them and contend for additions to be made to them. Tythes are not Antichriſtian, that are by the Law of nature, by the moral Law, by the poſitive Law of the nation, and not by any canonical or pontifical Law. How can they be popiſh, which were paid thouſands of years before any ſuch beaſt as a Pope did ſpring up?

6 If Tythes be unjuſt, burdenſome, wicked things, then is God the authour of injuſtice, oppreſſion, wickedneſs (which were blaſphemy to conceive) for he gave the Tythes to his Levites under the Law by a ſpecial command for their ſubſiſtence. Neither doth the Goſpel, as I ſaid before, abrogate or aboliſh Tythes in general, but rather eſtabliſh and confirm them ſpecifically, as may appear, *Mat.* 23. 23. *Luk.* 11. 42. *Gal.* 6. 6. 1 *Cor.* 9. 13, 14. *Heb.* 7. 1. 5, 6, 8. And if the wiſe God thought this way the beſt to maintain his Miniſters, who ſhall reprove him?

7. They are not burthenſome impoſitions, becauſe they were freely given to the Church by pious and well affected Princes, They are not the peoples burden, for they are none of theirs; Neither they nor their pro parents ever purchaſed them, and why ſhould they repine to part with that which is none of theirs.

8. Let there be found out a more ſufficient and certain and honourable maintenance, and who will contend for Tythes?

But

But since it appears to all wise men, that a more just and stated maintenance cannot be found out, why should the importunity of wild and unreasonable men prevail? that this epidemicall disease may be cured, there seems to remain this and this only remedy. Let Tythes be got out of the hands of those that have engrost them to private uses: I mean those Tythes which the Lawyers call impropriate, more truly improper, and indeed to many unprosperous, as the holy coal to the Eagls nest. Of such Harpyes *Luther* sadly complains, *In these and many other Countryes there are a company of Harpyes, to wit Prefects and Questors, who have devoured the liberalities of Princes given for the maintenance of the Ministers of the Church, and such is their envy and maligniy, that it can hardly be wrung out of their clutches.* And indeed this is a hard taske, but it is a Princely, a Parliamentary undertaking: And I doubt not but all godly men will do all they can to bring to pass so gracious an enterprize. It commended the excellent and worthy spirits of some *Londoners*, that bought impropriate Tythes, and restored them to the Churches. Many know by whose fault this good work was hindered, and what became of them that hindered it.

Obj. 3. They argue from Mic. 3. 11. *the Priests teach for hire, and the Prophets divine for money.*

Ans It is one thing to receive hire, and another to be an hireling; one thing to be hired to teach, another to teach for hire. The true Prophets received a reward of their pains, and that by Christs allowance, Mat. 10. 10. but the false Prophets whom God here reproves, propheſied false things, and that for hire onely, and preached pleasing things onely, that they might have a more liberall reward. The Ministers of the Gospel do receive Salaries, not as a reward of their Ministry, but that they may provide the necessaries of life, and may persist in their sacred function.

4. *Obj.* Their great argument is fathered upon (for I cannot say gathered from) Mat. 10. 8, 9, 10. *Freely ye have received, freely give, Provide neither Gold nor Silver, nor brasse in in your purses* &c.

Ans. The Anabaptists are deceived in this late figment of theirs. For Christ himself unties the knot, *v.* 10. *The workman is worthy of his meat*, and approved it by his owny example,

ample, taking something of the substance of his rich followers, *Luke* 8. 3. *Iohn* 12. 6. and 13. 29. Neither did the Apostles ordinarily refuse Salaries from the Churches, 1 *Cor.* 9 4, 5, 6. *Phil.* 4. 18.

2. Christ here speaketh concerning working of miracles, as appears *v.* 8. and he forbids his Apostles to sel their miraculous cures for mony, because that gift was freely given them by God, & they ought therefore to use it freely. As *Elisha* refused the reward offered him by *Naaman* the Syrians 2 *King* 5. 15. 16. These words (*ye have freely received*) doth not so much respect the work of preaching, as the working of miracles, which is not so laborious as the other.

3. This command of Christ to his Apostles was onely temporary, a precept for the present time, not a moral commandment, neither can it or ought to be made a perpetual Law. It onely related to that first Embassy of theirs to the Iews, which, was to be dispatched with all speed, and they were to avoid whatever would retard them in their journey. This is plain from our Saviours owne words, *Luke* 22. 35. where speaking of this first mission of theirs, and the charge he gave them then: He says; *Before I sent you without purse*, &c. *but now he that hath a purse, let him take it* &c. As much as to say, the former precept that *I* gave you is valid, Now *I* give you a new charge.

4. It is plain that the Apostles afterwards lived of the Gospel *Acts* 4. 5. *chapt.* The primitive Believers offered them all their goods, they sold lands and goods for the Apostels use,

Heu quantum distamus ab illis,

but now we had rather take the Apostles lands and goods for our owne use, or at least are so farre from selling all for them, that we grudge miserably to give unto them a tenth part.

5. This precept, as to the substance of it doth still bind. It engageth us to have hearts free from covetousnes, to be a pattern of holinesse, of the contempt of riches, and of noble and heavenly minds.

6. The Apostles were sent to heal all manner of diseases. Now

Now our Saviour foreseeing that men would be ready to give any thing for Health, forbids them to make a private gain of the gift of healing, as *Simon Magus* thought to have made of the Gift of the Holy Ghost.

Obj. 5. The haters of the Ministry urge the unsuitable Example of *Paul*, *Act.* 18. 3. 20. 34. 2 *Thes.* 3. 8. *Paul* got his living by his own Hand-labour; Therefore ought all the Ministers of the Gospell also.

Ans. 1. It does not follow. A particular and singular Action does not make an universal rule. Neither does the Apostle here go about to take away from Christs Ministers that which elsewhere he doth allow them. Now he allowes them a right to be maintained of the Publick, in many places, 1 *Cor.* 9. 14. *Gal.* 6. 6. 1 *Tim.* 5. 17. He approves of them that lived of the Gospel, 1 *Corinth.* 9. 5, 6. Nay himself received maintenance of other Churches, *Phil.* 4. 18. 2 *Cor.* 11. 8.

2. Suppose the Case be now as it was then, *cæteris paribus*, and we will also allow the Apostle *Pauls* example to be binding, 1. If the Preacher be furnish'd with Extraordinary Gifts, that he can perform his work without study and meditation; so could the Apostle. 2. If Ministers can live otherwise, and it be necessary by reason of the Churches poverty; in such a case of necessity the Minister ought to deny his right, that he prejudice not the Gospel, and be a burden to the Church, 1 *Thes.* 2. 9. 2 *Thes.* 3. 8, 9, But the case is not so now, neither respective to the Ministers of the Church, nor respective to the Church. For 1. Ministers have not that extraordinary and supernatural Gift. 2. The Church enjoys, through the bounty of pious Princes, and Progenitors, Church-Revenues, dedicated to the maintenance of its Ministry, that they need not be burthensome to the Church. Moreover in the Apostles time there was a Community of Goods, which did abundantly make up the want of tythes. We must therefore distinguish of a Church. 1. There is a Church to be constituted, or in constituting, which, for the most part, is made up of poor and inferiour members, not headed by powerfull Princes, or rich Magistrates, in whose hand it might be to appoint settled stipends. Such was the estate of the Church in the Apostles time: and here we must decline our own right. Moreover, the Apostles preach'd to Heathens, who knew not the worth of the Gospell, nor the necessity of a

Ministry. 2. There is a Church constituted, adorned with Magistrates, and Lawes, and endued with certain Revenues and Immunities appointed by those Magistrates for the Ministers: these Revenues are by Divine Right due to these Ministers: therefore *Paul* acknowledged, that he did receive things necessary of some Churches, as from the Church at *Philippi*, *Phil.* 4. 16. and others, 2 *Cor.* 11. 8. though he did not of the Church of *Corinth*, nor *Thessalonica*. In a word, Stipends are different according to time and place; doubtless the richer Congregations both may and ought to maintain their Pastors more liberally than the poorer; neither is it equall, that the Stipends of all Ministers should be equal, because of their different Gifts, different Labors, different Families, and different quality of their people.

Object. 6. Many Ministers are rich, and are single men, therefore they ought to preach freely, and live of their own.

Ans. 1. That does not follow; For our Saviours Proposition is universal, *Luke* 10. 14. *The Labourer is worthy of his hire*, that is, Every Labourer, be he rich or poor, single or double, or what else. *Melchizedeck* was a rich King, and yet *Abraham* payes him tythes, *Gen.* 14. 20. Thou shalt not muzzle the mouth of the oxe that treadeth out the corne, be he fat, or be he lean. Moreover, if a rich Minister receive nothing of his people, he will expose his poorer brethren to the envy and malice of their people: and not onely so, but be a means to starve his Successour; wherefore let him receive his due Stipend, and let him give to the poor, and convert much to publick uses. Our Saviour Christ could easily have maintained himself, and the family of his Apostles, after a miraculous way; his Godhead could easily have provided for his manhood, yet he received of those things which were brought him, *Luk.* 8. 3. to instruct us by his example. The Lord hath not ordained, that they that preach the Gospel should live of their own private Estates, that I know of; but he has ordained, that they should live of the Gospel, 1 *Cor.* 9 14.

2. Would this be a good Argument, Many Souldiers are rich, therefore let them fight freely, spend and be spent, without exspectation or acceptation of pay, and live of their own: The richer men grow, the less commonly they care for fighting, (lest they should lose their rich lives) much less would they fight for nothing; For *Who goeth*, saith the Apostle, *to war, at his own charges.*

CHAP.

CHAP. X.

A sixt Corollary from the Doctrine.

IN the last place then, let all Christs Ministers take heed they be not Unsavoury Salt. Christ hath put upon us the Name, oh that Christ would put into us the Nature of Salt. Now the right and conscienscious manner of salting and feeding is tenfold, *Exemplarily, Ministerially, Diligently, Boldly, Lovingly, Zealously, Purely, Plainly, Fully,* and *Sincerely.*

1. Let a Minister teach *by example* and life, let him learn to do before he teach others to learn; for the life of a Preacher hath in it the greatest Argument to Holiness of life, and will instruct better, and prevail more than a thousand elegant Sermons. Men are more drawn by Example than by Precepts; Wherefore let us shew our selves examples of piety, and good works, and as patterns which they may follow. *Timothy* must be *an example of believers in word and Conversation, in Charity, in spirit, in faith, and purity,* 1 *Tim.* 4. 12. and so must *Titus*, *Tit.* 2. 7. and so must all the Ministers of the Gospel, 1 *Pet.* 5. 3. The tongue indeed teacheth, but the life commendeth; for the voice of the hand is more powerfull then that of the tongue, and gives efficacy to it; whilest we speak Oracles, let us live like Deities. The best way of moving the affections is one's self first to be moved. He that is first himself perswaded, shall better perswade others; and no one can prescribe so good Remedies, as he that by experience knowes what is hurtfull. It is the part of a faithfull Pastor to weep with himself, before he call for the tears of others, and to grieve more inwardly, than in an expression.

He that would have my teares,
Must weep himself, or else i'le think he jeers,

That voyce pierceth the heart of the Hearers most effectually, which the life of the Preacher commands; For, that Preacher loses his Authority, whose words are not interpreted by his works; Nay, as *Austine* well observes, *A life unsuitable to the Doctrine is of a soul-killing, murtherous nature. What a monstrous prodigious sight* (saies *Bernard* to *Eugenius*) lib. 2. de Consider.) *is a*

high degree, and a low spirit; a sacred Profession and an execrable practice; a laborious tongue, and a lazy hand; much leaves and no fruit, a grave countenance and a light carriage, great authority and no stability, to look like a man and speak like a childe? against such the Apostle thunders, *Rom.* 2. 1, 21. *Thou that teachest another, teachest thou not thy self*, &c. Such derogate from the weight of their Doctrine, they destroy with their works what they build with their words, they dedicate their tongues to God, and devote their soules to the Devil. *What is profound Science good for* (saies Dr. *Staughton* in Fœlicit. ult. sæcul. p. 91, 92, 93.) *without a pure conscience; an Oratours tongue without an Angels life; but to make up a Statue like unto* Nebuchadnezzar's, *whose golden head ended in earthen feet; as though it were for the present to be crowned, and shortly to be broken in pieces; or a toad with a jewel, perhaps in the head, but certainly poysonous all over the body; which is more hatefull for the one, than precious for the other? let Eloquence therefore sit in the lips, but let grace also give strength to Eloquence.*

Let us therefore imitate our Master, who was *mighty in deed and word, Luke* 24 19. who began first *to do*, and then *to teach, Act.* 1. 1. Himself was first meek, and pure, and peaceable, and then he began to teach, *Blessed are the poor in heart, the pure in heart, the peaceable, Matth.* 5. As *Iohn the Baptist* was all voice, so the all of a Minister ought to preach; his eating, drinking, travailing, entertaining, clothing, life, and language should all breathe out holiness; whatever he does or saies should instruct his flock. *Ezra* the servant of the Lord was indeed *a Scribe instructed unto the kingdome of heaven*, for he first *prepared his heart to seek the Law of the Lord, and to do it, and* then *to teach in Israel statutes and judgements*, Ezra 7. 10. Lo, the right way to attain to an excellent faculty of teaching. 1. Prepare not the head onely, but the heart also. 2. Seek with all care and diligence, *viz.* by hearing, reading, learning, meditating, praying. 3. What must be sought; not Civil Lawes, not humane Statutes, not scholastical niceties, but seek the Law of the Lord, converse in this, meditate of it, perúse it day and night. He that will be a good Preacher must labour to be a good Textuist; for Scripture is the best Interpreter of Scripture. 4. For what end? first, that we may do it, then that we may teach it. Let us labour to be as Glasses, in which the representations of all vertue and grace may appear; Yea, *if* we *do and teach*, we *shall*

be

be called (that is, we *shall be*) *great in the kingdome of heaven*, Mat. 5.19. Such an one was holy *Basil*, whose words were thunder, and his works lightening. He preaches (saies *Nazianzen*) with a lively voyce, who preacheth with life and voice, making good his Doctrine and his Life, the one by the other. One, and the same Apostle tells us, that Ministers should not onely ὀρθοτομεῖν, divide, and rightly distribute the word of truth, 2 *Tim.* 2.15. but also ὀρθοποδεῖν, *walk uprightly according to the truth of the Gospel*, *Gal.* 2.14. All our *Nazarites* should be *purer than snow*, *whiter than milk*, *Lam.* 4.7. like unto *Absalom*, in a more spiritual beauty, in whom, from the crown of the head to the sole of his foot was no blemish, 1 *Sam.* 14.25. For if those that had any blemish upon them were forbidden the Priests Office, under the Law, *Lev.* 21.17. &c. how shall they, whose mouthes, hearts, hands, are full of sin and filthiness, be admitted, or accepted under the Gospel? Wherefore let every Preacher teach by words, and works, by life and Language. It is an easie thing to speak, but a hard to performe; easie to teach in words, but preaching with the life, is the life of Preaching; for, words make not such an impression upon the soul, as works do; A fighting Captain encourages his souldiers more then a prating coward. The Apostle therefore will that Bishops be blameless, *Tit.* 1.7. unreproveable, without scandall, not without sinne, As were *Samuel*, *Ieremiah*, *Daniel*, *Paul*, *Zachary*, 1 *Sam.* 12.3. *Ierem.* 15.10. *Dan.* 6.5. *Act.* 20.23. *Luke* 1.6. such were *Bucer*, *Bradford*, *Latimer*, *Hooper*, &c. such ought we to be, that evil men may be able to speak no evil of us without lying, *Tit.* 2.8. For he may truly be said to be unblameable, not who is never blamed, but who is not blameworthy. Neither does the Apostle call for men devoid of all failings, such are not men but Angels, such are members of the Church Triumphant, not the Militant. Many men (as *Austine* well observes) live without complaint or scandall, but none without sin.

2. Let a Pastor feed his people *ministerially*, by voice and sound Doctrine. The bare Reading of the Scriptures seldom conduces much to Conversion; the word preached by an Applicatory Voice hath some kinde of secret energy in it, and being sent from the Minister, as from the mouth of God himself, into the ears of the Auditors, it carries a great authority with it, and fastens better upon their souls. It is requisite, that a Minister

of

of the Goſpel carry upon his breaſt both the *Urim* and the *Thummim*, have both the light of Doctrine, and Integrity of life. The ſervant of the Lord ſhould be apt to teach, 2 *Tim.* 2. 24. which aptitude denotes both a propeneſs and a fitneſs: he ſhould have both a will to communicate, and a faculty of communicateing that which he knowes: This (ſayes even the *Councell of Trent*) is the primary office of a Biſhop, therefore *Paul*, being now at the door of death, adjures *Timothy* to preach the Goſpel in every opportunity, with all importunity, 2 *Tim.* 4. 1, 2. to inſtruct firſt himſelf, and then others, 1 *Tim.* 4. 13, &c. *Take heed to thy ſelf*, that thou compoſe thy behaviour according to the holy rule, *and to thy Doctrine*, that thou teach others. Blinde Watchmen, and dumb dogs are the worſt of creatures, *Iſa.* 56. 10. If a dog, whoſe office it is to watch, to bark, to affright thieves, be dumb, either by nature, or by ſome diſeaſe, or through a birbe, he is altogether uſeleſs. A covetous, proud, idle, luxurious Miniſter, hath his mouth ſtopp'd by the guilt of that very ſin which he ought to reprove in others; for, how ſhall he bark againſt covetouſneſs, who is himſelf worldly-minded? The ſound of *Aarons* bells muſt be heard, when he went into the holy Place to miniſter, upon pain of death, *Exod.* 28. 33, 34, 35. A ſadder complaint could not be made, than what a pious and learned man of this Nation makes, That this Church has lain under theſe 2 ſore plagues, formerly many Miniſters that were not Preachers, and now, many Preachers that are not Miniſters.

3. Let a Paſtor feed his Flock *diligently* and induſtriouſly: From us, my Brethren, from us, does our mother the Church exſpect relief; let us endeavour to the utmoſt of our power to adminiſter the help ſhe exſpects, to remove ſcandals, to heal diviſions, to confute Hereſies, to beat down wickedneſs, and to demoliſh the ſtrong holds of Sathan. Let us be inſtant εὐκαίρως *in ſeaſon*, when any fair opportunity offers it ſelf, and ἀκαίρως, *out of ſeaſon*, when inconveniencies and dangers do ſeem to fleſh and blood to block up the way: Diligence, as it is very conducible to many other ends, (for it makes rich, *Prov.* 10. 4. it inbrings to Preferment, *Prov.* 22. 29.) ſo, more eſpecially, is it neceſſary the Miniſtry, in the Government and management of ſouls, which is an Art beyond all other Arts, and requires the greateſt accompliſhments, exercitation, unction, diſcretion, &c. For ſome are bruitiſh and unteachable, ſome

weak,

weak, some dull, some perverse, and many ungratefull.

Let us therefore watch and be hardy: let him that undertakes this Ministerial task, at once furnish himself with an Heroick and invincible spirit, for he shall be sure not to want exercises enough of his valour; For, there are none whom Sathan oftner tempteth, sharplyer assaulteth; there are none that suffer more of sorer shocks and tempests, than the holy and faithfull Captains of the Church, whom God hath designed to prisons, not Pallaces, to hatred and reproach in the world, not to the pleasures and delights of the world; according to that, *Rom.* 8. 36. *For thy sake we are killed all the day long*; And (which may the rather quicken us unto diligence) behold the indefatigable industry of Sathan, and his agents. In this decrepit age of the world, in these last and perillous times, they are hurried on with a desperate rage, the Devills seem possessed with some worse spirit than themselves, they turn every stone, improve the very dregs of their malice, and the height of their might, if by any means, by secret perswasions, or hostile invasions, they may drag any soul to hell with themselves: What weeds of Heresie do they plant? what seeds of discord do they sowe? what stones of stumbling do they lay? They compass sea and land to gain one Proselyte. Let us learn diligence of that great Peripatetick, the Devill, who compasseth the earth to ensnare souls. Therefore saies *Latimer*, exhorting the Bishops to diligence, if they will not follow the example of the Saints, the Prophets, the Apostles, of Christ Jesus himself, yet let them be provoked by the diligence of the Devil, who spares no pains, but carefully visits, instructs, and inciteth his servants and disciples. Nay, the Sea it self is restless, the Heavens are turned about with an uninterrupted motion, and the Sun returns with its unwearied light, from the same to the same goals continually: And do senseless bodies perfect so many motions so constantly, and shall the great lights of the Church lurk within their sockets, rust with idleness and dulness? Idleness is hatefull to God in every Calling, but especially in the Ministry. Cursed be he that doth this work of the Lord negligently.

If thou be a Minister of Christ, *hoc age*, minde this thing onely, be intent upon it, diligent in it. The life of a Minister is not an idle life, a delicate easie life; we are appointed to work in the Lords Vineyard, *Numb.* 8. 24. and not to play. It unbecomes

unbecomes the Ministers of Christ then to be Carders, dicers, hunters, Merchants, Souldiers, Husbandmen, &c. For, if it be unfit that they should leave the preaching of the Word to serve tables, - *Act.6. 2.* much more unfit is it for them to neglect that work, to employ themselves in things quite of a different nature. There is hire due, but it is to the Labourers; there are some worthy of double honour, but it is they that labour still: This office which we have, is not an easie, but a laborious Task, which alwayes hath been accompanied with more care than credit, whose sweat is greater than its crop. *Know* (saith *Austine*) *that the name of a Bishop is not a name of worth so much as work, of dignity so much as duty; and that those are Bishops, who had rather convert their people then command them.* And therefore our Ministry is called ἔργον *a work*, not an honour, an employment not enjoyment, a labour not a loytering, 1 *Tim.* 3.1. 2 *Tim.*4.5. *Act.* 15.38. 1 *Cor* 3.13. *Eph.*4.12. *Phil.*1.22. 1 *Thes.*5.13. 2. Neither is it an easie, but a laborious painfull work, not πόνος, an ordinary labour, but κόπος, a working even unto wearinels, *Iohn* 4. 38. 1 *Cor.*3.8. - 2 *Cor.* 10.15. *Gal.*4.11. 1 *Thes.*3,5. and 5.12. 1 *Tim* 5.17. 3. It is called ἀγών, that is, such a labour as hath much difficulty in it, 2 *Cor.* 11.27. 1 *Thes.* 2.9. 2 *Thes.* 3, 8. 4. It is called σπουδή, a care, and vehement study, 2 *Cor.*7,12. 5. μέριμνα, a distracting care, 2 *Cor.* 11. 28. *Phil.*2.20. 1 *Tim.* 3.5. 6. It is such a work as requires the whole man; therefore we are commanded to give up our selves *wholly* to these things, and *to continue in them*, 1 *Tim.*4. 15,16. that is, Let these things be thy study, thy care, thy employment, thy practice, thy whole business. Therefore we are commanded to *wait on our Ministry*, *Rom.*12. 7. and *to give our selves continually to it*, *Act.* 6.4. and *to fulfill it*, *Col.*4. 17. And hence we are called *Shepheards*, *Souldiers*, *Labourers*, as I said before.

Neither are we without examples of this diligence. *Moses* was faithfull in all Gods House, *Heb.*3.2. He was faithfull in delivering to the people the Commands of God, and governing them according to the minde and will of God. *Samuel* ceased not to exhort the people, and to pray for them, 1 *Sam.* 12. 23. Christ himself was not sometimes but dayly in the Synagogue, teaching, and in the Temple, *Mat.*26.55. *Luke* 19.47. It was his custome so to do, *Luke* 4.16. He spent the day in preaching, and the night in prayer, *Luke* 21.37. See the indefatigable

diligence

diligence of the Apostle *Paul*, 2 *Cor.* 11. 23. to the 30. He was unwearied in his doing, and invincible in his suffering: How many Cities and Countreys did he enlighten with the Gospel? *Ierusalem*, *Illyricum*, *Damascus*, *Antioch*, *Arabia*, *Seleucia*, *Cyprus*, *Pamphylia*, *Pisidia*, *Lycaonia*, *Syria*, *Cilicia*, *Phrygia*, *Galatia*, *Mysia*, *Troas*, *Achaia*, *Epyrus*, and many others. It is reported of *Farellus*, that, being hindred by no difficulties, threatnings, reproaches, frighted with no persecutions, he gained to Christ the *Mompelgardenses*, the *Aquilenses*, the *Lonsannenses*, the *Genevites*, the *Novocomenses*. That which is reported of *Calvin* is diligence almost to a miracle; that he preach'd yearly Two hundred Eighty and six Sermons, read an hundred eighty and six Lectures, besides a multitude of Epistles which he wrote concerning sundry points in Divinity. How often do we meet with χθὲς καὶ σήμερον, *yesterday and to day* in *Chrysostome*: although yesterday I spoke to you of this thing, yet I will not forget it to day (said he) nor will I fail to preach the same to morrow, and henceforth. The Ancient Fathers gave themselves wholly to their study; the least part of their life was spent in sleep, little in eating and drinking, and none at all in idleness, *Origen* lost no time in his life from his studies. Let us therefore bring under our bodies by watching, fasting, praying, pains-taking, mortification of the flesh, sustaining all persecutions, abstaining from all carnal pleasures, incentives to sin: There is eminent danger in indulging the flesh, 1 *Cor.* 9. 29. The time is short, the work great, the reward greatest of all. Contemplate of the Crown. And that we may be the better enabled to carry on the work, let us love; for nothing is impossible to love, it runns, it flies, it overcomes all difficulties, *Cant.* 8. 6, 7. 2 *Cor.* 5. 14. *Gen.* 29. 20. The *Peter* that loves Christ will *feed*, *feed*, *feed*, *Iohn* 21. 15, 16. feed by preaching, feed by practising, feed by printing. *Zachary*, when he could not speak, wrote: the voice of the pen is louder than the voice of the tongue: By this we can speak to them that are at a distance; nay, by this, being dead we yet speak.

4. Let a Pastor feed his people *boldly*, and freely. Let us undertake, undergoe, and accomplish our Ministry, with a confidence full of courage, with a courage devoid of fear. Let us commit our ship to the windes; It is necessary to sail, not so to live, as *Cesar* said heroically. They that fear the hatred,

or reproaches of the world, will soon faint, and flagge? There is therefore requisite a boldness, and confidence of Spirit to contemn the contempt of the world. It is a prime vertue in a Minister to contemn, and to be able to be contemned. As it becomes a Commander to dye standing, so it behoves a Minister of Christ to die suffering and doing, sustaining, and abstaining, preaching and praying, and chearfully to undergoe all that can be laid upon him for the love of Christ. This is indeed to endure hardship, 2 *Tim.* 2. 3. to sustain crosses, to entertain injuries, and to retain a heart hardened against all the affronts of an enraged world; Like Christ, who set his face as a flint, because the Lord was his helper, *Isa.* 50. 7. And therefore he stood unmoved in the greatest storms, unconquered by the greatest rage; like a rock, against which the roaring waves do dash themselves, and go into foam; or like an Adamant, which breaks in pieces the stones and hammers which would break it. Let others fear and fly, let us contend and continue even unto death. Take *Bias* for an example, who being circumvented by *Iphicrates* the *Athenian* Captain, answered his Souldiers that ask'd him what they should do, *What should ye do, but consult your own safety, and for my part I will dye fighting.* Christ Iesus seems to bespeak us as *Alexander* bespoke *Alexander*, either fight or change thy name: Either carry on thy Ministry couragiously, and fulfill it constantly, or cease to be a Minister. It is the chief business of a Minister, by spiritual weapons to demolish the strong holds of Sathan; but this will not be done by flatteries, and pleasant ditties; but by this boldness, and freeness of speech, with which we reprehend sharply, all errors, heresies, raigning sinnes, especially conscience-wasting sins in all men, high and low, great and small, without any respect of persons: we must be like clear and spotless glasses, which flatter no one, but represents all persons and things faithfully, as they are.

No difference must be put 'twixt man and man;
Whether a Trojane, *or a* Tyrian.

Nathan reproved King *David*, *Elijah* King *Ahab*, *Elisha* King *Ieboram*, *Hosea* the King's house, *Amos* King *Ieroboam*, *John Baptist* King *Herod*, *Paul* the Governour *Felix*, *Chrysostome Eudoxus*, *Ambrose Theodosius* the Emperour, whom he also excommuni-

cated

cated for violence done to the *Thessalonians*. Let us therefore boldly and freely taxe, princely, popular, plausible sinnes, and so shall we be the children of the Prophets. Let us not be overcome with fear, nor fear to be overcome, either by might, or malice; but with an honest kinde of impudence speak out the truth, knowing that we are the messengers of God, who will act, direct, protect us, *Isa.* 42. 6. 50. 7. *Ier.* 1. 8. 18, 19. *Ier.* 28. throughout, especially *v.* 11. *Ezek.* 3. 8, 9. God will not forsake his, in these last and worst times, whom he knowes unable to subsist or persist without him; Therefore he bids them not to be afraid though briars and thorns be with them; nay, though they dwell amongst scorpions, yet not to be afraid, *Ezek.* 2. 6. Every coward in Gods cause is a murderer, according to that, πᾶς δειλὸς φονεὺς, and of all cowards they are the most notorious that have God for their Captain; For, what need they be afraid of *briars or thorns*, who have the *good will of him that dwelt in the bush*?

5. Let a Pastor feed his people *lovingly*. Let all things be sweetned with love, 1 *Cor.* 16. 14. Let prayers, Sermons, reproofs, exhortations, all flow from this Fountain, *Let all things be done with charity*. Let the fire of zeal be kept burning with no other fewel than the oyl of compassion, *Ier.* 13. 17. *Luke* 19. 41. *Gal.* 4. 19. Thus the good *Samaritane* pours wine and oyl into the wounds, wine to search, and oyl to supple. If there be need of severity, let us play the good Chirurgions, who when they apply Corrosives to prevent death by the wound, administer Cordialls to prevent fainting by the Corrosives; and chear up the patient, telling him it is onely in a tendency to his health. No one is fit indeed to reprove, but he that loves the party to be reproved, that so the reproof may be in compassion, not in passion, for his restauration, and not his ruine. The Apostle *Paul* therefore will have our sharpness tempered with mildeness, and lenity, 2 *Tim.* 4. 2. *reprove, rebuke, exhort with all long-suffering*, not being enraged at the dulness and undutifulness of our Auditors; Let us not offend any by a proud severity, or a supercilious gravity, but by mildeness, and a sweet composure of manners and behaviours strive to win them, engage them to us, and make them our own, so shall we be able to have an Influence upon them, prevail with them, and live profitably and comfortably amongst them. Love me (said

Austine) and say what you will, and do what you will. As an Oratour should not onely be qualified with prudence, but with benevolence also; so a Preacher: For) as the Philosopher observes) it contributes much to the creditableness of the Orator, if the Auditours be perswaded that he stands well affected to them. The gravity of a Minister should not be such as may affright men from coming before him, but such as compose them to reverence, that do come. Let us feed the Flock of Christ, not imperiously, as Lords, much less, rigidly, as Tyrants; but gravely, and mildely, as Fathers, with a fatherly benevolence and affection, desiring rather to be loved then feared. To this purpose speaks *Laurentius*, upon 1 *Pet.* 5. 3. Let every Pastor govern the Church providently, and prudently, not straining his power to its utmost rigour, but exercising a spirit of Lenity; not alwayes, in all things, towards all, using his utmost power and authority, but sometimes denying something of his own right, as *Paul* often did, 1 *Cor.* 9. 12. 2 *Cor.* 3. 2. 2 *Thes.* 3. 9. In a word, let us imitate *Basil*; who, for patience and constancy was an Adamant, for meekness a Loadstone.

6. Let a Pastour feed his flock *zealously*, not carelesly and coldly. Let us cry aloud, and lift up our voyce like a Trumpet, because we speak to dead men and stones: Let us pray the father of Light to touch our tongues with a coal from the Altar, that our lips may breath out nothing but what is pure and heavenly; that we may be Lamps, burning in zeal, faith, and Love, and shining in words and works; that we may be coals to our selves, and lamps to our people; such was *Iohn*, *Ioh.* 5. 35. Wherefore Christ gave not fleshly, but fiery tongues to the Primitive Preachers, that they might preach zealously with them, and enflame the hearts of their hearers, *Act.* 2. 3. Excellent is that commendation of *Luther*, *Whatever* Luther *speaks or writes pierces into the hearts, and leaves a wonderfull sting in the consciences of the hearers.* Let us look unto our Saviour, whom zeal for Gods glory eat up. Let us imitate *Elijah*, *qui zelando zelavit*, who was very zealous for the Lord, all fire for God, whom God therefore sent for in a Fiery Chariot. Let us imitate *Elisha*, *Isaiah*, *Ieremiah*, (*Ier.* 20. 9. *Iohn Baptist*, *Paul*, *Gal.* 2. 11. Who all being enflamed with the fire of Love did burne the cold hearts of their hearers,

hearers with zealous Discourses, Let our hearts, our tongues our hands be all of a fire, that we may bring men from sin unto God. Even immoderate zeal is better than coldness in Gods cause, for it is an error of love, and not a love of error. Let us neglect nothing through idleness, or cowardise, which may conduce to the Salvation of the soules of our people. In a word, let us imitate the holy Seraphims (who have their name from fire) who burning in zeal, are alwayes in readiness to execute every command of God; having with them six wings, with which we may speedily move upward, downward, forward, backward, on this hand, on that hand, as God calls. So zealous was the Angel who had the everlasting Gospel to preach, who did not creep, nor walk, nor run, but fly with a swift wing through the midst of Heaven, *Rev.* 14. 16. See *Ward's Coal from the Altar*: p. 390.

7. The word of God is to be dispensed *purely*, without any sophisticall or superstitious comments. Let nothing be said of God, without Gods authority. In all doubts we must have recourse to the Law, and the Testimony, *Isa.* 8. 20. *Moses* returning from the Mount brought commands, not his own, but Gods, *Exod.* 19. 7, 8. The Apostles Commission runns not for them to teach humane Traditions, private Fancies, but to teach all things that Christ Iesus had commanded them, *Mat.* 28. 20. that is, either by himself, or by his Prophets. Therefore the Apostles themselves father their Doctrines upon Christ, 1 *Cor.* 11. 23. *I have received of the Lord that which also I have delivered unto you*: so 1 *Thes.* 4. 2. *Ye know what Commandements we gave you by the Lord Iesus.*; As much as if he had said, The Commandements which I gave you are not mine but Christs, he is the Law-giver, I am onely his Messenger. So also 1 *Pet.* 4. 11. *If any man speak, let him speak as the Oracles of God*; Let him be a Teacher well instructed in the Word of God, and produce Oracles, as it were, out of Gods mouth. God cannot abide unlawfull Mixtures, that men should play the huxters with his Word, or plow with the oxe of his Word, and the Asse of humane traditions together. God will not have men set their thresholds by his, and their posts by his posts, *Ezek.* 43. 8. *What is the chaffe to the wheat?* What are false Prophecies to the truth of God? *Ier.* 23. 28. Mens inventions are like light and empty chaffe, that has

no

no substance in it, nor give any spirituall nourishment, but Gods Word is nutritive, like the purest wheat. We are called to be dispencers of the Ministries of God, not broachers of our own groundless conceptions; propagators of the old way and Doctrine, not coiners of a new. If an Angel from heaven should preach any other Gospell, let him be accursed, *Gal.* 1. 8. Reject therefore all new and feigned worships, and worship God after a way that is Gods.

8. The word of God is to be dispensed *plainly*. He is the best Preacher, not who scratcheth the ears, but who pricketh and pierceth the heart. Therefore does *Paul* profess, that he had rather speak five words in a known and intelligible Language, than five thousand in a strange and unknown tongue, 1 *Cor* 14. 19. Let us preach a crucified Christ in a crucified stile; not with the perswasive words of mans wisdome, but in the demonstration of the spirit and power: not Rhetorically; but Apostolically, not so much finely, as soundly, not so curiously as carefully, not so admirably as intelligibly. Let our speech be simple without figures, plain without mysteries, pure without mixture; not curious, painted, affected, unnecessarily adorned: and so shall they be as fiery darts piercing the inmost conscience, and strong hammers breaking the hardest rock.

9. The Word of God is to be dispensed *fully*. For, so runns the Dispensers Commission, *Mat.* 28. 20. *all things whatsoever*, &c. The least particle of Gods Word is not fraudulently to be detained, but the whole counsel of God, without addition or diminution is to be declared, *Act.* 20. 27. And then, if any soul dye, it shall fall by its own hand, and not by ours, and its blood charged upon its own head, not ours, when we shall faithfully have discharged our duty without fraud or fallacy, in preaching, exhorting, warning, threatning, and explaining all things needfull to salvation. Let us imitate the noble spirited *Micajah*. who professed freely 1 *King.* 22. 14. that he would not speak what the flattering Courtiers would dictate to him, but what the Lord should command him.

10. Let a Pastor feed his flock, and dispense Gods Word *sincerely*, not designing his own profit or credit, but Gods glory, *Phil* 4. 17. so that Christs authority, renown, and honour may be exalted; let us rejoyce, though our own be eclipsed

eclipsed, nay extinguished, *Ioh.*3.30. Ambition was the first mother of Heresie; Let us therefore truly and sincerely preach the way of the Lord, and study to promote his glory. For them that honour him he will honour.

Above all, thou man of God, flee covetousnes. The love of money distracts the minde, makes it unfit for its sacred employment, and shoulders out Hospitality and Charity. We are Gods Souldiers, now no Souldier entangleth himself with the affairs of this life, 2 *Tim.*2.4. They are unworthy the name of Christs Ministers, who gape after the private goods, more than they desire the publick good of the Church, that make a trade of their sacred function, undertaking it not to bring soules to eternall life, but to bring themselves a temporall livelyhood. Covetousnes is abominable in all men, but especially in Ministers, such therefore are called *greedy doggs*, *Isa.*56.11. that prepare warr against every one that putteth not into their mouthes, *Mic.*3.5. that pollute the name of God amongst the people, for handfulls of barley, and pieces of bread, for any light gain, *Ezek.*13.19. This in Bishops is called αἰσχροκερδία, *filthy gain*, because it is gotten filthily, unworthily, flatteringly, not without staining and sullying the Ministeriall dignity. This the Apostle condemns again and again, 1 *Tim.*3.3. *Tit.*1.7,11. 1 *Pet.*5.3. Who can but condemn the prepostrous care of a Livelyhood, which some Ministers stand guilty of, who bestow more thoughts about breeding and feeding their cattell, managing their land, and such heterogeneous businesse, than in their studies, or the Promotion of Salvation of the peoples soules: whom you may fitlyer call Feeders of cattel, than Feeders of Christians, whilest they converse more in their stables than in their studies, as though they still looked for Christ in a manger. Not that it is absolutely unlawfull for a Minister of the Gospell (so it may be without prejudice to his employment and study) to have some moderate care of his temporall concernments, (as about his cattell, and land, or the like) but cheifly let him take heed to himself, and to his Doctrine, and not be anxious or solicitous inordinately, concerning a temporall subsistance; For the Lord is our inheritance, if we be faithfull Vine-dressers, and reapers for him, he will be vineyards, fields, and harvests unto us; Christ will suffer his sent-ones to want nothing, *Luke* 22.35.

Wo-

Wo to those drones then, that do not feed, but feed upon the flock; These the Prophet strikes through with a sharp dart, *Ezek.* 34. 2, 3. For it is our duty to seek the peace more than the Fleece of our Flocks, 2 *Cor.* 12. 14. *I seek not yours but you*: We were ordained fishers of men, not of moneys. It ought therefore to be our care (as *Aquinas* hath taught us) to promote, and encrease spiritual good in our people, rather than to procure and gather temporal goods for our selves. Mr. *Rollock*, that famous *Scottish* light, profest, that of all his Stipends he had not hoarded one penny; for that these worldly things were never a care to him. *Calvin*, that choice man (not to be named without an honourable Preface) never studied to entich himself; for all his goods (together with his Library, sold at the best rate) were hardly worth Three hundred Crowns.

See *Motives to a faithfull discharge of the Ministeriall calling* in *Bowls* past. Evangel. lib. 3. c. 9.

Lastly, To all these things we must add *Prayer*, for our selves and for our Flocks; For, besides diligent Reading, *Prayer* and *Temptations* are requisite (saith *Luther*) to make a good Divine. Whilest the hand turns over the Book, let the eye turn toward God; and never forget to importune his directing, assisting, emboldening, enlarging spirit, from whom all thy sufficiencies are: And thou wilt finde, that to have Prayed well, is to have Studied well.

THE END.